

THE
ARRAIGNMENT

Of Lewd, Idle Froward, and Unconstant

WOMEN:

OR, THE

VANITIES of Them;

(Chuse you whether)

With a Commendation of the Wise, Ver-
tuous, and Honest WOMEN.

To which is added,

A Second PART:

CONTAINING

Merry DIALOGUES, Witty
POEMS, and Jovial SONGS.

*Pleasant for Married Men, profitable for Young
Men, and hurtful to none.*

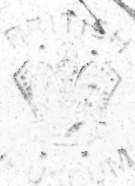
L O N D O N :

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John Hawley his

Book

John Hawley his
Book August 30 1777



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*Neither to the Best, nor yet to the
Worst, but to the Common
Sort of WOMEN.*

MUSING with myself being Idle,
and having little Ease to pass the
Time withal; and I being in a great
Choler against some Women, I mean
more than one; in the Height of my
Fury, I took my Pen in Hand to be-
guile the Time withal. Indeed I might
have imploy'd myself to better Use, than
in such an idle Business, and it were better
to pocket up a pelting Injury, than to in-
tangle myself with such Vermin; for this
I know, That because Women are Wo-
men, therefore many will do that in an
Hour, which they many Times will re-
pent all their whole Life-time after; yet
for an Injury which I have received of
them, the more I consider of it, the less I
esteem of the same. Yet some perhaps
may say unto me, That I have sought for

Honey, and caught the Bee by the Tail touch
 or that I have been bit or stung by some
 of these Wasps, otherwise I could never
 have been expert in bewraying their Qua-
 lities; *for the Mother would never have*
sought the Daughter in the Oven, but that she
was there herself. Indeed, I might confess,
 I have been a Traveller these Thirty and
 odd Years, and many Travellers live in
 disdain of women; the Reason is, for that
 their Affections are so poison'd with the
 heinous Evils of unconstant women, which
 they happen to be acquainted with in
 their Travels; for it doth so cloy the Sto-
 machs, that they censure hardly of wo-
 men ever afterwards; wronged Men will
 not be Tongue-ty'd; *therefore if you do ill,*
you must not think to hear well; for although
 the World be bad, yet it is not come to
 that pass, that Men should bear with all the
 bad Conditions that are in some women.

I know I shall be bitten by many, be-
 cause I touch many. But before I go any
 farther, let me whisper one Word in your
 Ears, and that is this: Whatsoever you
 think privately, I wish you to conceal it
 with silence, lest in starting up to find
 Fault, you prove yourselves guilty of
 these monstrous Accusations, which are
 here following against some women, and
 those which spurn, if they feel themselves

touched

The Epistle.

v

ail touched, prove themselves stark Fools in
some bewraying their galled Backs to the
ever World: For this Book toucheth no sort of
Qua- women but such as when they hear it,
have will go about to prove it: For although in
the some Part of this Book I trip at your
Heels; yet will I stay you by the Hand;
and so that you shall not fall farther than you
are willing, although I deal with you after
the manner of a Shrew, which cannot
the otherwise ease her curst Heart, but with
her unhappy Tongue; if I be too earnest,
in bear with me a little, for my Meaning is
Sto- not to speak much of those that are good,
vo- and I shall speak too little of them which
will are naught.

But yet I will not altogether condemn
the Bad, but hoping to better the Good,
gh by the naughty Examples of the Bad; for
to there is no woman so good, but hath one
the idle Part or other in her; which may be
n. amended; for the clearest River that is,
be- hath some Dirt in the Bottom: Jewels are
ny all precious, but yet they are not all of
our one Price, nor all of one Virtue: Gold is
ou not all of one Picture, no more are women
it all of one Disposition: women are all ne-
nd cessary Evils, and yet not all given to
of wickedness; and yet many so bad, that
are in my Conceit, if I would speak the worst
nd that I know by some women, I should

make their Ears glow that hear me, and to give
 my Tongue would blister to report it der,
 but that it is a greater Discredit for a Man not c
 to be accounted for a Scold; for Scolding Pulp
 is the Manner of Shrews; therefore I had be o
 rather answer them with Silence, which you
 finds fault, than strive to win the Duck-the
 ing-stool from them. Dev

Now methinks I hear some curious knee
 Dames give their rash Judgments, and wro
 say, That I having no wit, descant upon with
 women that have more wit than Men. I
 To answer you again, If I belye you, Booc
 judge me unkind, but if I speak the ing
 Truth, I shall be the better believed and
 other Time, and if I had wrote never so ed
 well, it is impossible to please all; and if me
 never so ill, yet I shall please some. I b
 it be well or ill, I look for no praise for inf
 my Labour. I am weaned from my Mo- too
 tner's Teat, and therefore never more to ce
 be fed with her Pap: wherefore say what fe
 you will, for I will follow my own Vein wh
 in unfolding every part, and shewing fo
 every wrinkle of a woman's Disposition, m
 and yet I will not wade so far over the at
 Shoes, but that I may return dry: not so th
 far in, but that I may easily escape out: a
 And yet for all that, I must confess my n
 self to be in fault, and that I have offend a
 ed you beyond satisfaction, for it is hard f
 to

and to give a sufficient Recompence for a Slander, and yet hereafter if by means I cannot obtain your favour to be one of your Pulpit-Men, yet you cannot deny me to be one of your Parish; and therefore if you please but to place me in the Body of the Church, hereafter you shall find my Devotion so great towards you, as he that kneeleth at the Chancel-Door; for I wrote this Book with my Hand, but not with my Heart.

Indeed, when I first began to write this Book, my wits were gone a woolgather-
ing, so that in a manner I forgot myself;
and so in the heighth of my Fury, I vowed for ever to be an open Enemy unto women; but when my Fury was a little past, I began to consider the Blasphemy of this infamous Book against your Sex; I then took my Pen, and cut him in twenty Pieces, and had it not been for hurting myself, I would have cut mine own Fingers which held the Pen. And furthermore, for a Pennance, I do crave that myself may be a Judge against myself; but yet assure yourselves, of all Evils I will chuse the least; *wherefore I chuse rather to bear a Faggot, than burn by the Faggot.* You may perceive the VVind is turned into another Door, and that I began to be Seasick, and yet not half a Mile on the salt
A 4 VVater,

VWater, and that my Mouth hath uttered that in my Fury, which my Heart never thought, and therefore I confess that the Sawce which I have made is too sharp for your Diet, and the Flowers which I have gathered are too strong for your Noses; but if I had brought little Dogs from *Iceland*, or fine Glasses from *Venice*, then I am sure that you would either have wooed me to have them, or wished to see them. But I will here conclude this first *Epistle*, praying you with Patience to hear the rest; for if I offend you at the first, I will make you amends at the last; and so I leave you to Him whose Seat is in Heaven, and whose Footstool is the Earth.

Yours,

In the Way of Honesty,

Joseph Swetnam.



T O

The READER.

Read it if you please, and like it as you list: Neither to the wisest Clerk, nor yet to the starkest Fool, but unto the ordinary Sort of Giddy-headed young Men, I send this Greeting.

IF you desire to see the Bear-Baiting of Women, then come to the Bear-Garden apace, and get in betimes, and view every Room, where thou mayest best sit for thy own Pleasure, Profit, and Heart's Ease, and bear with my Rudeness, if I chance to offend thee. But before I open this Trunk full of Torments against Women, I think it were not amiss to resemble those which in old Time did sacrifice to Hercules, for they used continually first to whip all the Dogs out of their City: And so I think it were not amiss to drive all the Women out of my hearing; for doubtless this little Spark will kindle into such a Flame, and raise

so many stinking Hornets humming about my Ears, that all the Wit I have will not quench the one, nor quiet the other; for I fear that I have set down more than they will like of, and yet a great deal less than they deserve; and for better Proof, I refer myself to the Judgment of Men, which have more experience than myself, for I esteem little of the Malice of Women; for Men will be persuaded with Reason, but Women must be answered with Silence; for I know Women will bark more at me, than Cerberus's Three-headed Dog did at Hercules, when he came into Hell to fetch out the fair Proserpina; and yet I charge them not now but with a Bull-rush, in respect of another Book, which is almost ready; I do now but scare them with false Fire; but my next Charge shall be with Weapons, and my Alarm with Powder and Shot: For then we will go upon these venomous Adders, Serpents and Snakes, and tread and trample them under our Feet: For I have known many stung with some of these Scorpions, and therefore I warn all Men to beware of the Scorpion; I know Women will bite the Lip at me, and censure hard of me, but I fear not the curst Cow, for she commonly hath short Horns: Let them censure of me what they will, for I mean not to make them my Judges, and if they shoot their Spite at me, they may hit themselves, and

so I will smile at them, as at the foolish Fly, which burneth herself in the Candle. And so Friendly Reader, if thou hast any Discretion at all, thou mayst take a happy Example by these most lascivious and crafty whorish, thievish, and knavish Women, which were the cause of this idle Time spending; and yet I have no warrant to make thee believe this which I write to be true. But yet the simple Bee gathereth Honey where the venomous Spider doth her Poyson. And so I will conclude, lest if thou have cause to say, That my Epistles are longer than my Book; a Book I may call it, I hope, without Offence, For the Collier calls his Horse a Horse, and the King's great Steed is but a Horse. If thou read but the beginning of a Book, thou canst give no Judgment of what ensueth; therefore I say, as the Fryar, who in the midst of his Sermon, said often, That the best was behind; and so, if thou read it all over, thou shalt not be deluded, for the best is behind. I think I have shot so near the white, that some will account me a good Archer; and so I pray thee look to thy Feet, that thou run not over thy Shoes, and so be past Recovery.



T H E
Arraignment of W O M E N.

C H A P I.

Sheweth to what Use Women were made; and that most of them degenerate from the Use they were framed unto, by leading a proud, lazy, and idle Life, to the great Hindrance of their poor Husbands.

M O S E S describeth a Moman thus; *At first the beginning, saith he, Woman was made to be a helper unto Man; and so they are indeed, for she helpeth to spend and consume that which Man painfully getteth. He also saith, That they were made of the Rib of a Man; and that their froward Nature sheweth; for a Rib a crooked thing, good for nothing else; and Women are crooked by Nature; for is a small Occasion will cause them to be angry. Again, in a manner, she was no sooner made, but straightway her Mind was set upon Mischief; for by her aspiring Mind and wanton Will, she quickly procured Man's Fall, and, therefore ever*
since

since they are, and have been a Woe unto Man, and follow the line of their first leader.

For, I pray you, let's consider the Times past with the Time present: 1. That of *David* and *Solomon*; if they had occasion so many Hundred Years ago to exclaim so bitterly against Women; for the one of them, said, 'That it was better to be a Door-Keeper, and better dwell in a Den amongst Lions, than to be in the House with a froward and wicked Woman.' And the other said, 'That the climbing up of a sandy Hill to an aged Man, was nothing so wearisome, as to be troubled with a froward Woman: And further he said, 'That the Malice of a Beast is not like the Malice of a wicked Woman, nor that there is any thing more dangerous than a Woman in her Fury.'

The Lion being bitten with Hunger, the Bear being robbed of her young Ones, the Viper being trod on; all these are nothing so terrible as the Fury of a Woman. A Buck may be enclosed in a Park, a Bridle rules a Horse, a Wolf may be tied, a Tyger may be tamed, but a froward Woman will never be tam'd; no Spur will make her go, nor no Bridle will hold her back; for if a Woman hold an Opinion, no Man can draw her from it; tell her of her fault, she will not believe that she is in any fault; give her good Counsel, but

she will not take it; if you do but look after another Woman, then she will be jealous. The more thou lovest her, the more she will disdain thee, and if thou threaten her, then she will be angry: Flatter her, and then she will be proud, and if thou forbear her, it maketh her bold, and if thou chasten her, then she will turn to a Serpent: In a Word, a Woman will never forget an Injury, nor give Thanks for a good Turn. What wise Man then will change Gold for Dross, Pleasure for Pain, a quiet Life for wrangling Brawls, from which married Men are never free?

Solomon saith ‘ That Women are like
‘ unto Wine; for that they will make
‘ Men drunk with their Devices.

Again, in their love, a woman is compared to a Pumice-stone, for which way soever you turn a Pumice-stone, it is full of Holes; even so are womens hearts; for if love steal in at one Hole, it steppeth out at another.

They are also compared unto a painted Ship, which seemeth fair outwardly, and yet is nothing but Ballast within her; or to Idols in *Spain*, which are bravely gilt outwardly, and yet nothing but Lead within them; or like unto the Sea, which at some time is so calm that a Cock-boat may safely endure her might; but on a sudden is so turbulent, that it overwhelm-eth the tallest Ship that is. A

A froward Woman is compared to the Wind, and a still Woman unto the Sun.: For the Sun and the Wind met a Travel-ler upon the way, and they laid a Wager which of them should get his Cloak from him first; then first the Wind began boisterously to blow, but the more the Wind did blow, the more the Treveller wrapped and gathered his Cloak about him: Now when the Wind had done what he could, and was never the nearer, then began the Sun gently to shine upon him, and he threw off, not only his Cloak, but also his Hat and Jerkin. This Moral sheweth, That a Woman with high Words can get nothing at the Hand of her Husband, neither by froward means, but by gentle and fair means, she may get his Heart's Blood to do her good.

As Women are compared to many Things, even so many and many more Troubles come galloping after the heels of a Woman, that young Men before-hand do not think of; for the World is not made of Oat-meal, nor all Gold that glit-tereth; nor the way to Heaven is not strewd with Rushes; no more is the Cradle of Ease in a Woman's Lap. If thou were a Servant, or in Bondage before, yet when thou dost Marry, thy toil is never the nearer ended; for even then, and before,

before, thou dost change thy golden Time for a drop of Honey, which presently afterward turneth to be as bitter as wormwood.

Yet there are many young Men which cudgel their Wits, and beat their Brains, and spend all their Time in the love of Women, and if they get a Smile, or but a Favour at their Love's Hand, they straightway are so ravished with Joy, yea, so much, that they think they have gotten God by the Hand, but within a while after they will find they have but the Devil by the Foot. A Man may generally speak of Women, that for the most part thou shalt find them dissembling in their deeds and in all their Actions subtil and dangerous for Men to deal withal; for their Faces are Lures, their Beauties are Baits, their Looks are Nets, and their Words are Charms, and all to bring Men to Ruin.

There is an old Saying going thus: *That he that hath a Fair Wife, and a white Horse shall never be without Trouble*: For a Woman that hath a fair Face, it is ever matched with a cruel Heart, and the heavenly Looks with hellish Thoughts; their modest Countenance with merciless Minds; for Women can both smooth and sooth; they are so cunning in the Art of Flattery, as if they had been bound Apprentices to the Trade: They have Syrens

Songs

Songs to allure thee, and *Circe's* cunning to Inchant thee; And they bear two Tongues in one Mouth, like *Judas*; and two Hearts in one Breast, like *Magus*; the one full of Smiles, and the other full of Frowns, and all to deceive the simple and plain meaning man; they can with the *Satyr*, out of one Mouth blow both hot and cold.

And what of all this? Why nothing but to tell thee, That a Woman is better lost than found; better forsaken, than taken. *St. Paul* saith, *That they which Marry, do well*; but he also saith, *That they which Marry not do better*: And he (no doubt) was well advised what he spake. Then if thou be wise, keep thy head out of the Halter, and take heed before thou have cause to curse thy hard Penny-worth, or wish the Priest speechless which knit the Knot.

The Philosophers which lived in the old Time, their Opinions were so hard of Marriage, that they never delighted therein: For one of them being asked, why he did not Marry? he answered, *That it was too soon*; and afterwards when he was Old, he was asked the same Question, and he said then, *it was too late*: And farther he said, *That a Married Man hath but two good Days to be looked for*; That is, the Marriage Day, and the Day of his Wife's Death: For a Woman will

The Arraignment of

thee with Honey, and poison thee with Gall. *Diogenes* was so Dogged, that he abhorr'd all Women; and *St. Austin* wished, *That he had lived VVifeless, and died Childless.*

On a time one asked *Socrates*, *VVhether he were better to Marry or to live single?* And he made Answer, ' Which-soever
' thou dost, it will repent thee; for if
' thou Marriest not, then thou wilt live
' discontented, and die without Issue, and
' so perhaps a Stranger shall possess thy
' Goods; and if thou dost Marry, thou
' shalt have continual Vexations; her
' Dowry will be often cast into thy Dish,
' if she do bring Wealth with her. Again,
' if she complain, then her Kinsfolk will
' bend their Brows, and her Mother will
' speak her Pleasure by thee: And if thou
' Marriest only for faine Looks, yet thou
' may'st chance to go without them,
' when thou lookest for them: And if
' thou Marriest one that is Fruitful in
' bearing of Children, then will thy care
' be more encreased; for little doth the
' Father know what shall be the end of his
' Children: And if she be Barren, thou
' wilt loath her: And if Honest, thou wilt
' fear her Death; and if Unhonest, thou
' wilt be weary of thy Life, for when thou
' art with her, thou must support her in all
' her Actions, and that will be such a per-

petual

petual Burthen unto thee, that thou hadst even as good draw Water continually to fill a bottomless Tub.

A Gentleman on a time said to his Friend, *I can help you to a good Marriage for your Son*; his Friend made him this Answer, *My Son* (saith he) *shall stay till he have more Wit*: The Gentleman replied again, saying, *If you Marry him not before he hath Wit, he will never marry so long as he liveth*: For a married Man is like unto one Arrested, and I think that many a Man would fly up into Heaven, if this Arrest of Marriage kept him not back.

It is said of one named *Domettas*, That he buried three Wives, and yet never wet one Handkerchief; no, nor shed so much as one Tear: Also *Ulysses*, he had a Dog which loved him well, and when that Dog died, he wept bitterly, but he never shed one Tear when his Wife died. Wherefore if thou marriest without Respect, but only for bare Love, then thou wilt afterwards with sorrow say, *That there is more belongs to House-keeping than Four bare Legs in a Bed*.

A Man cannot live with his Hands in his Bosom, not buy Meat in the Market for Honesty without Money: where there is nothing but bare Walls, it is a fit House to breed Beggars into the World: there are many that think, when the

Married, that they may live by Love: but if Wealth be wanting, hot Love will soon be cold, and your hot Desires will be soon quenched with the Smoak of Poverty: To what end then should we live in Love, seeing it is a Life more to be feared than Death? For all thy Money wafts in Toys, and is spent in Banquetting, and all thy Time in Sighs and Sobs, to think upon the Trouble and Charge, which commonly cometh with a Wife: for commonly Women are Proud without Profit, and that is a good Purgation for thy Purse: and when thy Purse is light, then will thy Heart be heavy.

The Pride of a Woman is like the Dropfie; for as Drink encreaseth the Drought of the one, even so Money enlargeth the Pride of the other: Thy Purse must be always open to feed her Fancy, and so thy Expence will be great, and yet perhaps thy getting small; thy House must be stored with costly Stuff, and yet perhaps thy Servants starved for lack of Meat: Thou must discharge the Mercer's Book, and pay the Seamstresses Maid, for her Head must be continually alter'd to the New Mode, and her Gown of finer Wool than the Sheep beareth any: She likewise have her Jewels and Patch-work furnished, especially if she be Beautiful;

re:iful; for then commonly Beauty and
vil Pride goeth together; and a beautiful Wo-
vil man is for the most Part costly, and no good
o Housewife; and if she be a good House-
we wife, then no Servant will abide her fierce
to Cruelty; and if she be honest and chaste,
ey then commonly she is jealous.

eg, A King's Crown, and a fair Woman, is
to desired of many; but he that getteth ei-
ge, ther of them, liveth in great Troubles and
fe: Hazard of his Life. He that getteth a fair
out Woman is like unto a Prisoner loaded with
hy Fetters of Gold, for thou shalt not so oft
en kiss the sweet Lips of thy beautiful Wife,
as thou shalt be driven to fetch bitter
the Sighs from thy sorrowful Heart, in think-
the ing of the Charge which cometh by her;
en- for if thou deny her of such Toys as she
rse stands in need of, and yet is desirous of
y, them, then she will quickly shut thee out
nd of the Doors of her Favour, and deny thee
use her Person, and shew herself as it were at
yet a Window playing upon thee, not with
of small Shot, but with a cruel Tongue;
r's she will ring thee such a Peal that one
for would think the Devil were come from
to Hell; saying, *I might have had those which*
ner *would have maintained me like a Woman,*
he *whereas now I go like no Body; but I will be*
ch- *maintained if thou wert hang'd: With such*

like Words she will vex thee, blubbering forth abundance of dissembling Tears (for Women do teach their Eyes to weep for do but cross a Woman, although it be never so little, she will straightway put her Finger in the Eye and cry ; then presently many a foolish Man will flatter her and entreat her to be quiet ; but that marring all, for the more she is entreated she will pour forth the more abundant of deceitful Tears, and therefore no more to be pitied than to see a Goose go bare-foot for as they have Tears to command, so have they Words at Will, and Oaths at Pleasure ; for they make as much of an Oath as a Merchant doth, which will forswear himself for the getting of a Penny. I never yet knew a Woman that would deny to swear in defence of her own Honesty, and always stand highly upon it, although she be ashamed to wear it in Winter for fear of catching Cold, nor in Summer for Heat, for fear lest it may melt away.

Many will say, this which I write is true, and yet they cannot beware of the Devil, until they are plagued with the Dam ; the little Lamb skips and leaps till the Fox come, but then he quivers and shakes ; the Bear dances at the stake, till the Dogs be upon his Back ; and some

Me

Men never fear their Money, until they come into the Hands of Thieves; even so, some will never be warned, and therefore are not to be pitied, if they be harmed. What are Women, that makes thee so greedily to gape after them? Indeed some Faces are Fairer and Beautifuller than others; some again stand highly upon their Fine Foot and Hand, or else all Women are a like; *Joan* is as good as my Lady, according to the Country-Man's Proverb, who gave a great Sum of Money to lie with a Lady; and going homewards he made grievous moan for his Money: and one being on the other side of the Hedge, heard him say, *That his Joan at Home was as good as the Lady*: But whether this be true or no, I myself do not know, but you have it as I heard it.

If thou Marriest a Woman of evil Report, her discredit will be a spot in thy Brow; thou canst not go in the Street with her without Mocks, nor amongst thy Neighbours without frumps, and commonly the Fairest Women are soonest inticed to yield unto Vanity: He that hath a Fair Wife and a Whetstone, every one will be whetting thereon: And a Castle is hard to keep, when it is assaulted by many; and Fair Women are commonly caught.

He that marrieth a Fair Woman, every one will wish his Death to enjoy her ; and if thou be never so Rich, yet but a Clown, in Condition, then will thy Fair Wife lose her Credit to please her Fancy ; for a Diamond hath not his Grace but in Gold, no more hath a fair Woman her full Commendations, but in the Ornament of her Bravery ; by which means there are divers Women, whose Beauty hath brought their Husbands into Poverty and Discredit, by their Pride and Whoredom. A Fair Woman commonly will go like a Peacock, and her Husband must go like a Woodcock.

That great Gyant *Panphymapho*, who had Bears waiting upon him like Dogs, and could make tame any wild Beasts, yet a wanton Woman he could never rule nor turn to his will.

Solomon was the wisest Prince that ever was ; yet he lusted after so many Women, that they made him quickly forsake his God, which did always guide his steps so long as he lived godly.

And was not *David* the best beloved of God, and a mighty Prince ? yet for the Love of Women, he purchased the displeasure of his God.

Sampson was the strongest Man that ever was, for every Lock of his Head was the Strength

Strength of another Man, yet by a Woman he was overcome ; he revealed his Strength to her, and payed his Life for his Folly.

Did not *Jezabel* for her wicked Lust cause her Husband's Blood to be given to Dogs?

Job's Wife gave her Husband Counsel to blaspheme God and to curse him.

Agamemnon's Wife for a small Injury that her Husband did her, she first committed Adultery, and afterwards consented to his Death.

Also the Wife of *Hercules*, she gave her Husband a Poisoned Shirt, which was no sooner on his Back, but it did stick so fast, that when he would have pluck'd it off, it tore the Flesh with it.

If thou wouldest avoid these Evils, thou must with *Ulysses* bind thyself to the Mast of the Ship, as he did, or else it would cost him his Life ; for otherwise the *Syrenean* Woman would have enticed him into the Sea, if he had not so done.

It is strange to see the mad Feats of Women ; for they will be now merry, then again sad, now laugh, then weep, now sick, then presently whole ; all Things which like not them, are nought, and if it be never so bad, if it like them excellent.

Again, it is Death for Women to be denied the Thing which they demand, and yet they will despise Things given unasked.

When a Woman wanteth any Thing, she will flatter and speak fair; not much unlike the flattering Butcher, who gently claweth the Ox, when he intendeth to knock him on the Head: But the Thing being once obtained, and their Desires gained; then they will begin to look big, and answer so Stately, and speak so Scornfully, that one would imagine they would never seek Help nor crave Comfort at thy Hand any more: But a Woman is fitly compared to a Ship, which being never so well rigged, yet one thing or other is amended; even so, give a Woman all that she can demand to Day, yet she will be out of Reparation to morrow, and want one Thing or other.

Women are called Night-Crows, for that commonly in the Night, they will make Request for such Toys as cometh in the Day. Women know their time to work their Craft; for in the Night, they will work a Man like Wax, and draw him like as the Adamant doth the Iron: And being once brought him to the bent of the bow, then she makes her Request for

Gown of the newest Fashioned Silk ; for
Petticoat of the finest sort, or for a Head
of the newest Fashion : Her Husband be-
ing overcome by her flattering Speech,
partly he yieldeth to her Request although
it be a Grief to him, for that he can hardly
spare it out of his Stock ; yet for quietness
sake, he doth promise what she demand-
eth, partly because he would sleep quietly
in his Bed. Again, every married Man
knoweth this, That a Woman will never
be quiet, if her Mind be set upon a Thing,
till she have it. Now, if thou drive her
off with Delays, then her Forehead will
be full of frowns, as if she threatned to
make Clubs Trumps, and thou never a
black Card in thy Hand ; for except a
Woman have what she will, say what she
list, and go where she please, otherwise
thy House will be so full of Smoak, that
thou canst not stand in it.

It is said, *That an old Dog and an hungry
Flea bites sore* ; but in my Mind, a froward
Woman biteth more forer ; and if thou go
about to master a Woman, hoping to bring
her to Humility ; there is no way to make
her good with Stripes, except thou beat
her to Death ; for do thou what thou wilt,
yet a froward Woman in her frantick
Mood will pull, hawl, swear, scratch

tear all that stands in her Way. What Numb
 wilt thou that I say more ; O thou poor possib
 married Man ! If Women do not fear have
 the Rain, yet there is a Shower a com great
 ing, which will wet them to the Skin never
 A Woman which is fair in Shew, is foul they
 in Condition ; she is like unto a Glow. Friend
 Worm, which is bright in the Hedge, Substa
 and black in the Hand : In the greenest retur
 Grass lieth hid the greatest Serpent ; mean
 painted Pots commonly hold deadly Poi- Benc
 son, and in the clearest Water the ug- defen
 liest Toad ; and the fairest Woman hath far
 some Filthiness in her : All is not Gold Frie
 that glittereth : A smiling Countenance prov
 is no certain Testimonial of a merry or
 Heart, no costly Garments of a rich
 Purse. Men do not commend a Judge
 for that he weareth a Scarlet Gown, but
 for his just Dealing ; no more are Wo-
 men to be esteemed of by the Ornament
 of their Bravery, but for their good Be-
 haviour ; yet there is no River so clear,
 but there is some Dirt in the Bottom.
 But many a Man in this Land, we need
 not go any farther for Examples, but
 here we may see many Fools in every
 Place snared in Womens Nets, after a
 little Familiarity and Acquaintance with
 I think if they were number'd the
 Num-

What Number would pass infinite, if it were possible, which for the Love of Wantons have lost their Voyages at Sea, to their great Hindrances; and many others have never regarded the far Distance which they have been from their Country and Friends, until they had consumed their Substance; and then being ashamed to return Home again in such bad Sort, I mean by weeping Cross, and pennyless Bench, many of them rather chuse to deserve *Newgate*, and so come to *Tyburn*, far contrary to the Expectation of their Friends and Parents, which had otherwise provided for them, if they had had Grace, or would have been Ruled.



C H A P. II.

Sheweth the Manner and Ways of such Women as live upon evil Report : It also sheweth that the Beauty of Women hath been the bane of many a Man ; for it hath overcome valiant and strong Men, eloquent and subtle Men ; and in a Word, it hath overcome all Men, as by Examples following shall appear.

First, that of Solomon, unto whom God gave singular Wit and Wisdom ; yet he loved so many Women, that he quite forgot his God, which always did guide his steps so long as he lived godly, and ruled justly ; but after he had glutted himself with Women, then he would say, *Vanity of Vanities, all is but Vanity.* He also in many places of his Books of *Proverbs*, exclaiming most bitterly against lewd Women, calling them all that nought is, and also displayeth their Properties. And yet I cannot let Men go blameless, although Women go shameless, but I will touch them both : For if there were no Receivers, then there would not be so many Dealers ; if there were not so many Whores, there would not be so many Whores ;

Beds is Hell, Sorrow, and Repentance. Eagles eat not Men till they are dead, but Women devour Men alive : For Women will pick thy Pocket, and empty thy Purse, laugh in thy Face and cut thy Throat : They are ungrateful, perjured, full of Fraud, flouting and deceit, unconstant, waspish, toyish, light, sullen, proud, discourteous and cruel : And yet they were by God created, and by Nature formed, and therefore by Policy and Wisdom to be avoided ; for good Things abused, are to be refused, or else for a Month's Pleasure, she may hap to make thee go stark naked : She will give thee Roast-meat, but she will beat thee with the Spit : If thou hast Crowns in the Purse, she will be thy Heart's Gold, until she leave thee not a whit of white Money : They are like Summer Birds, for they will abide no Storm, but flock about thee in the Pride of thy Glory, and fly from thee in the Storms of Afflictions ; for they aim more at thy Wealth, than at thy Person, and esteem more thy Money, than any Man's vertuous Qualities : for they esteem of a Man without Money, as a Horse doth a fair Stable without Meat ; they are like Eagles, which always fly where the Carrion is.

She will play the Horse-leach to suck away thy Wealth, but in the Winter of thy Misery she will fly away from thee - Not unlike a Swallow, which in the Summer harboureth herself under the Eaves of an House, and against Winter flyeth away, leaving nothing but Dirt behind her. *Solomon* saith, He that will suffer himself to be lead away or take Delight in such Womens Company, is like a Fool which rejoyceth when he is lead to the Stocks, *Prov. 7.*

Hosea, by Marriage with a lewd Woman, of light behaviour, was brought into Idolatry, *Hof. 1.* St *Paul*. accounted Fornicators so odious, that we ought not to eat Meat with them; he also sheweth, that Fornicators shall not inherit the Kingdom of Heaven, *1, Cor. 6. 11.*

And in the same Chapter, St. *Paul* excommunicateth Fornicators; but upon amendment he receiveth them again. Whoredom is punished with Death, *Deut. 22. 21.* and *Gen. 38. 24.* *Phineas* a Priest, thrust two Adulterers both the Man and Woman through the Belly with a Spear, *Numb. 25.*

God detesteth the Money, or Goods gotten by Whoredom, *Deut. 23. 17. 18.*

They are called by divers Names, and the

the Properties of Whores, *Prov.* 7. 6. and 2. A Whore envieth an Honest Woman, *Esdra* 9. and 42. Whoremongers God will Judge, *Heb.* 13. and 4. They shall have their Portion with the Wicked, in the Lake that burneth with Fire and Brimstone, *Rev.* 21. 8.

Only for the Sin of Whoredom God was sorry at Heart, and repented that ever he made Man, *Gen.* 6. 6, 7.

St. Paul saith, to avoid Fornication every Man may take a Wife, *1. Cor.* 7. 2.

Therefore he which hath a Wife of his own, and yet goeth to another Woman, is like a rich Thief, who will steal when he hath no need.

There are Three ways to know a Whore; by her wanton Looks, by her Speech, and by her Gait, *Ecclesiasticus* 26. And in the same Chapter he saith, That we must not give our Strength unto Harlots: for Whores are the Evil of all Evils, and the Vanity of all Vanities; they weaken the Strength of Man, and deprive the Body of its Beauty; it furroweth the Brows, and maketh the Eyes dim, and a whorish Woman causeth the Fever and the Gout; and in a Word, they are a shortning to Man's Life: for although they seem to be so dainty as Sweet

yet in Tryal, they are not so wholesome as four Sauce; they have Wit, but it is all Craft; if they love it is vehemently; but if they hate it is deadly.

Plato saith, That Women are either Angels or Devils, and that they either love deadly, or hate bitterly; for a Woman hath no Mean in her Love, nor Mercy in her Hate; no Pity in Revenge, nor Patience in her Anger: Therefore it is said, that there is nothing in the World, which both pleaseth and displeaseth a Man more than a Woman; for a Woman most delighteth a Man, and yet most deceiveth him; for as there is nothing more sweet unto a Man, than a Woman when she smileth; even so there is nothing more odious than the fierce and angry Countenance of a Woman.

Solomon, in the 20th of *Eccles.* saith, That an angry Woman will foam at the Mouth like a Bear. If all this be true, as most true it is, why shouldst thou spend one Hour in the Praise of a Woman, as some Fools do? For some will brag of the Beauty of such a Maid, another will vaunt of the Bravery of such a Woman, that she goeth beyond all the Women in the Parish. Again, some study their fine Wits, how they may cunningly sooth Women; and

with

with Logick, how to reason with them, and with Eloquence to perswade them: They are always tampering their Wits, as Fiddlers do their Strings, who wrest them so high, that many Times they stretch them beyond Time, Tune, and Season.

Again, there are many that weary themselves with dallying, playing, and sporting with Women, and yet they are never satisfy'd with the unfatiable Desire of them: If with a Song thou wouldst be brought asleep, or with a Dance be led to Delight, then a fair Woman is fit for thy Diet; if thy Head be in her Lap, she will make thee believe, that thou art hard by God's Seat, when indeed thou art just at Hell Gate.

Theodora, a monstrous Strumpet, on a Time, made her Brags to *Socrates*; of the great Haunt of lusty Gallants which came to her House; and furthermore she told him, That she could get away more of his Scholars from him than he could of Hers from her. No marvel (quoth *Socrates*) for thy Ways seem pleasant and easy, and that is the Way Youth loves to walk in; but the Way that leadeth to a Vertuous Life seemeth full of Brambles and Briers.

And to match with this, there is an History, that make mention of Three Noble Courtezans, whose Names were *Lamia*, *Flora*, and *Lais*; were *Homo*, common to all Men; they would play at small Gain, rather than sit out: These Three Strumpets, during their Life-time, were the beautifullest and richest of that Trade in the World, and had Three several Gifts, whereby they allured their Lovers to seek their Favours. The Engine wherewith *Lamia* entrapped her Lovers, proceeded from her Eyes; for by her smiling Countenance, and wanton Looks, she greatly enflamed all that beheld her. And *Flora* won her Lovers by her excellent Wit, and eloquent Tongue. And *Lais* enticed her Lovers by her sweet Singing and pleasant fingering of Instruments of Musick.

But now again to *Lamia*: King *Demetrius* gave but a Glance of his Eyes suddenly upon her, and was taken presently with her Net, and spent Eleven Talents of Silver upon her, which he had provided and appointed to pay his Soldiers; and furthermore, he quite forsook his own Wife, and never left the Company of this Strumpet, until Death took her from him; and when she was dead, he made great Moan for her Death; he also kissed and embraced

ed her, and caused her to be buried under
his Window, that so often as he did see
her Grave, he might bewail her Death.

Lais likewise had a King, whose Name
was *Pyrrhus*, which was her chief Friend,
but yet he served but as it were for a
Cloak; for he continued not very long
with her in *Greece*, but went himself to
the Wars in *Italy*; but in his Absence she
was not only sought to, but obtained of
many, and set down her Price, that before
she would do her Work, she would have
her Money.

Now to *Flora*: She was a King's Daugh-
ter, her Parents died when she was of the
Age of Fifteen Years, and she was left as
Rich as Beautiful, she had the Bridle of
Liberty thrown on her Neck, so that she
might run whither she would; for she
was without Controulment; so that sud-
denly she determined to travel and see the
Wars of *Africa*, where she made Sale of
both her Personage and Honour.

King *Menelaus* was the first that made
Love unto her, as he was marching to the
Wars of *Carthage*, and spent more Money
upon her, than in conquering his Enemies.

But as she was of a Noble Race, so it is
said, that she never gave herself over
mean and petty Company, as the

two did ; but she had a Scroll set over her Gate, the Tenour thereof was thus : *King, Prince, Emperour, or Bishop, enter this Place and Welcome.* Neither was this *Flora* so greedy of Gold, as the other two were, for on a Time one of her familiar Friends asked her the Cause why she did not make Price of her Love ; she made this Answer, *I commit my Body to none but Princes and Noblemen, and I swear there was never Man gave me so little, but I had more than I would have asked, or that I looked for : And furthermore, she said, That a Noble Woman ought not to make Price of her Love : All Things are at a certain Rate, except Love, and that a Woman of great Beauty should be so much esteemed of, as she esteems of herself.* She died at the Age of Forty Years, and the Wealth she left behind her in *Rome*, was valued to be so much, as would have built new Walls round about the City, if there had been no Walls at all.

Was not that Noble City of *Troy* sacked and spoiled for the fair *Helena* ? And when it had cost many Mens Lives, and much Blood was shed, and when they had got the Conquest, they got but a Harlot.

By this, and that which followeth, thou shalt see the Power of Women,

men, how it hath been so great, and more prevailed in the bewitching Mens Wits, and in overcoming their Senses; than all other Things whatsoever. It hath not only vanquished Kings and Cæsars, but it hath also surprized Castles and Countries; nay, What is it that a Woman cannot do, which knows her Power?

Therefore stay not alone in the Company of a Woman, trusting to thy own Chastity, except thou be more strong than Sampson, more wise than Solomon, or more Holy than David; for these and many more have been overcome by the sweet Enticements of Women, as thou shalt read hereafter.

It is said, That the Gods themselves did change their Shapes, for the Love of such Women they lusted after. *Jupiter* transformed himself into a Bull. *Nephtune* into a Horse; and *Mercury* into a Goat.

Aristippus desired sweet Meat for his Belly, and a fair Woman for his Bed.

But in my Mind, he that lays his Net to catch a fair Woman, may chance to fall into the Sprindge which was a Woodcock: Therefore I do advise young Men, and advise old M

counsel simple Men, and I warn all Men that they fly a wicked Woman, as from the Pestilence, or else she will make them fly in the End.

Aristotle, for keeping Company with Queen in *Athens*, was fain to run away, to save himself from Punishment, and yet he had dwelt there, and wrote many Books for the space of Thirty Years.

Again, *Sampson* and *Hercules*, for their great Strength and Conquest of Giants and Monsters, yet the one yielded his Club at *Dejanira's* Foot, and the other revealed his Strength to *Dalilah*, and paid his Life for his Folly.

The Sugred and Renowned Orators *Demosthenes* and *Hortensius*, the one came from *Athens* unto *Corinth*, to compound and agree with *Lais* a common Strumpet, (as you heard before of her) and yet he had but one Night's Lodging with her. And the other was fair in Love with another Bird of the same Cage, the which he could not obtain, nor yet could he conquer her Affection, until he had quite pined himself away, so that in a short time he had wasted himself to nothing.

for all his great Philosophy and Age, kept Company with *Archelaus* when she was Old, and forsaken of her

her Lovers: For she had given herself to many in her Youth, yet nevertheless *Plato* loved her, that he wrote many Verses in Commendation of her.

Also *Socrates* for his Gravity and Wisdom, is Renowned throughout all the World, yet he most dearly loved *Aiphassie*, an old and over worn Strumpet.

Love staid King *Antiochus* in *Calcidia* a whole Winter, for one Maid that he fancied there, to his great Hindrance.

Love staid King *Hannibal* in *Capua* a long Season, laying all other his necessary Affairs aside, the which was no small hindrance to him, for in the mean while his Enemies invaded a great Part of his Country.

Likewise *Julius Caesar*, he continued in *Alexandria*, a long Season, not for the Love of one, but he Lusted after many, to his great Infamy and Disgrace.

The great Captain *Holofernes*, whose sight made many Thousands to quake, yet he lost his Life, and was slain by a Woman.

Was not *Herod's* Love so great to a woman, that he caused *John Baptist* to lose his Head for her sake?

Wherefore to avoid the sight of a Woman sometimes is the best Razor to cut off.

caſion of the Evil which cometh by Women; for had not *Holofernes* ſeen the Beauty of *Judith*, and marked the Fineneſs of her Foot, he had not loſt his Head by her. If *Herod* had not ſeen *Herodius's* Daughters dance, he had not ſo raſhly granted her *St. John Baptiſt's* Head. Had not *Eve* ſeen the Apple, and ſo was tempted with the Beauty of the Serpent, who, as our Schoolmen do write, ſhewed himſelf like a fair young Man; but had not ſhe ſeen it, ſay, ſhe had not eaten thereof, to her own Grief and many more. By Sight the Wife of *Potiphar* was moved to luſt after her Servant *Joſeph*. It is ſaid of *Semiramis* of *Babylon*, that after her Huſband's Death, ſhe waxed ſo unſatiablen in carnal Luſt, that two Men at one Time could not ſatisfy her Deſire, and ſo by her Unſatiablenes at length all *Persia* grew full of Whores.

And likewiſe of one *Venus* a Strumpet in *Cyprus*, it is ſuppoſed, that by her Fame and ill Life, ſhe cauſed all *Cyprus* at length to be full of Queans

And of one fair *Rhodophe* in *Egypt*, who was the firſt noted Woman in that Countrey, ſo that at length all the whole Countrey was full of Strumpets.

Is it not strange, that the Seed of one Man should breed such Woes unto all Men?

One said to his Friend, Come, let us go see a pretty Wench. The other made this Answer, I have, said he, shaken such Letters from my Heels, and I will never go where I know I shall repent afterwards. But yet haply some may say unto me; if thou shouldest refuse the Company, or the Courtesie of a Woman, then she would account thee a soft-spirited Fool, and a Clown.

But, alas! fond Fool, wilt thou more regard their Babble than thine own Bliss? Or esteem more their Frumps, than thine own Welfare? Dost thou not know, that Women always strive against Wisdom, altho' many times it be their utter overthrow? Like the Bee, which is often hurt with her own Honey, even so Women are often plagued with their own conceit, weighing down Love with discourtesie, giving them a Weed, which presents them with Flowers; as their catching in Jest, and their keeping in Earnest? and yet she thinks she keeps herself Blameless, and in all ill Vices she would go Nameless, but if she carry it never so clean, yet in the End she will be accounted but a cunning

ning catching Quean. And yet she will swear that she will thrive, as long as she can find one Man alive, for she thinks to do all her Knavery invifible : She will have a Fig-Leaf to cover her Shame ; but when the Fig-Leaf is dry and withered, it doth fhew her Nakednefs to the World. For take away their painted Cloaths, and then they look like ragged Walls : take away their Jewels, and they look ruggedly, their Heads and other Ornaments, and they are fimple to behold ; the Hair untruff, they look wildly : And yet there are many which lay their Nets to catch a pretty Woman ; but he which getteth fuch a Prize, gains nothing by his Adventure, but Shame to the Body, and Danger to the Soul ; for the Heat of the young Blood of thefe Wantons leads many unto Deffruftion, for this World's Pleafure : It enchants your Minds, and enfeebleth your Bodies with Difeaies ; it alfo scandalizeth your good Names : But moft of all, it endangereth your Souls. How can it otherwife chufe, when Luft and Uncleannefs continually keep them Company, Gluttony and Sloth ferveth them at the Table, Pride and Vain-Glory apparelleth them ? But thefe Servants will wax weary of their Service, and, in the End, they have no other

other Servants to attend them, but only Shame, Grief, and Repentance : But then, Oh ! then, you will say, when it is too late, Oh, would to God that we had been careful of True Glorious Modesty, and less cunning to keep Wantons Company : Oh, therefore remember, and think beforehand, that every Sweet hath its Sour ; then buy not with a Drop of Honey a Gallon of Gall. Do not think that this World's Pleasure will pass away with a Trifle ; and that no sooner done but presently forgotten : No, no, answer yourselves, that the Punishment remaineth eternally ; and therefore better it were to be an addle Egg, than an ill Bird : For we are not born to live at Pleasure, but to take Pains and to labour for the Good of our Country ; yet so deceitful is the present Sweetness, that we never remember the following Sour. For Youth is too easily won and overcome with the World's Vanities : Oh, too soon (I say) is Youth in the Blossoms devoured with the Catterpillers of foul Lust and lascivious Desires. The black Fiend of Hell, by his enticing sweet Sin of Lust, draws many young Wits to Confusion : For in Time it draws out the Hearts Blood of your

good Names, and that being once lost, i
never gotten again.

Again, Lust causeth you to do such fou
Deeds, which makes your Foreheads fo
ever afterwards seem spotted and Black
with Shame and everlasting Infamy, by
which means your Graves after Death are
closed up with Time's Scandal. And yea
Women are easily wooed, and soon won
got with an Apple, and lost with a Paring
Young Wits are soon corrupted, Womens
bright Beauties breed curious Thoughts
and golden Gifts easily overcome wanton
Desires, with changing Modesty into
Pastimes of Vanity, and being once De
lighted therein, continue in the same with
out Repentance, you are only the Peoples
Wonder, and Misfortune's Bandyng-ball
toft up and down the World with woe up
on woe; yea, Ten thousand woes will be
galloping hard at your Heels, and persue
you wheresoever you go: For of those ill
Report cannot long stay in one place, bu
rove and wander about the World, and yea
ever unfortunate, prospering in nothing
forsaken and cast out of all civil Compa
nies, still in fear, lest Authority with the
Sword of Justice bar them of Liberty
Lo, thus your Lives are despised, walking
like Night-Owls in misery, and no comfort

shal

shall be your Friend, but only Repentance coming too late, and over-dear bought. A Penance and Punishment due to all such Hated Creatures as these are.

Therefore believe all you unmarried Wantons, and in believing grieve, that you have thus unluckily made yourselves neither Maids, Widows, nor Wives, but more vile than filthy Channel dirt, fit to be swept out of the Heart and Suburbs of your Country. O then suffer not this World's Pleasure to take from you the good Thoughts of an honest Life: But down, down upon your Knees you earthly Serpents, and wash away your black Sin, with the Crystal Tears of true Sorrow and Repentance; so that when you wander from this inticing World, you may be washed and cleansed from this foul Leprosie of Nature.

Lo, thus in remorse of Mind, my Tongue hath uttered to the Wantons of the World, the abundance of my Heart's Grief, which I have perceived by the unseemly Behaviour of unconstant both Men and Women, yet Men for the most part are touched with one Fault, which is drinking too much; but it's said of Women, That they have Two Faults, that is, They can neither say well, nor yet do well.

For commonly Women are the most Part of the Forenoon painting themselves and frizzling their Hairs, and prying in their Glasse like Apes, to prank up themselves in their Finery, like Puppets, or like the Spider, which weaves a fine Web to hang a Fly: Amongst Men she is accounted a Slut, which goeth not in her Silks: therefore if thou wilt please thy Lady, thou must like and love, sue and serve: and in spending thou must lay on a Load: for they must have Maintenance, however thou get it, by Hook or by Crook out of Judas's Bags, or the Devil's Budget; thou must spare neither Lands nor Living, Silver nor Gold.

For Women will count thee a Niggard, if thou be not prodigal; and Coward, if thou be not venturous: For they count none valiant, except they be desperate; if silent, a Sot; if full of Words, a Fool; judging all to be Clowns, which be not Courtiers. If thou be cleanly in Apparel, they will term thee proud; if mean in Apparel, a Sloven; if tall, a May-Pole; if short, a Dwarf; for they have ripe Wits and ready Tongues; and if they get an Inch they will claim an Ell; she will take thee about the Neck with one Hand, but the other shall be diving into thy

Pocket,

Pocket, and if thou take her in that Manner, then it was but in Jest ; but many Times they take it in Jest, and (if they be not spied) keep it in Earnest : But if thy Pockets grow empty, and thy Revenues will not hold out longer, to maintain her Pomp and Bravery, then she presently leaves to make much of thy Person, and will not stick to say unto thee, that she could have bestowed her Love on such a one as would have maintained her like a Woman ; so by this Means they weave the Web of their own Woe, and spin the Thread of their own Thraldom ; if they lack, they will lack at the last, for they will cut it out of the whole Cloth, so long as the Piece will hold out.

Is not the Bee hived for his Honey, the Sheep sheered for his Fleece, the Ox's Neck wrought for his Master's Profit, the Fowl plucked for Feathers, the Tree grafted to bring forth Fruit, and the Earth laboured to bring forth Corn ? But what Labour or Cost thou bestowest on a Woman, is cast away, for she will yield thee no Profit at all : For when thou hast done all, and given them all that they can demand, yet thou shalt be as well rewarded as those Men were whom *Æsop* hired for Three

half-pence a Day to recite his Fables.

These Things being wisely considered then what Fool art thou to blind thyself in their bold Behaviour, and bow at their Becks, and come at their Calls, and sell Lands to make them swim in their Silks and set in their Jewels, making *Gill* a Gentlewoman, insomuch, that she careth not a Penny for the finest, nor a Fig for the proudest; she is as good as the best altho she have no more Honesty than hardly to serve her own turn, suffering every Man's Finger as deep in the Dish as thine are in the Platter, and every Man to Angle where thou castest thy hook, holding up to all that come; not much unlike a Barber's Chair; that so soon as one Knave is out, another is in; a common Hackney for every one that will ride, a Boat for every one to row in: Now if thy Wealth do begin to fail, then she biddeth thee farewell, and gives thee the *Adieu* in the Devil's Name: Not much unlike the knavish Porters in *Bristol*, who cry a new Master, a new, and hang up the old. If the Matter be so plain, then consider this, that the House where such a one keepeth her residence, is more odious with slander, than Carrion doth infect the Air with stinks; let then Flatter how they will, there

Lewd WOMEN. 41

there is no Love in them, but from the Teeth outward. I blaze their Properties the plainer, and give thee the stronger Reasons, because I would have thee loath the alluring Trains of such deceitful and lascivious Women; altho' she make great Protestations of Love, and thereunto bindeth herself with most damnable Oaths, then believe her least of all, for there is no more hold in her Oaths, nor in her Love, than is certainty of a fair Day in *April*, altho' it look never so clear, yet it may turn to be foul. I have seen a Courtezen thus pictured out:

First, A fair young Man blind, and in his Arms a beautiful Woman, with one Hand in his Pocket, shewing her Theft, and a Knife in the other Hand to cut his Throat.

Now peradventure thou may'st say to that, thou dost not know one Woman from another without some Trial, because all Women are in shape alike, for the sower Crab is like the sweet Pippin. True it is, the Raven is a Bird, and the Swan is but a Bird: Even so many Women are in shape Angels, but in Qualities Devils, painted Coffins, with rotten Bones. The Ostridge carrieth fair Feathers but rank Flesh. The Herb *Moly* carrieth a Flower.

as white as Snow, but a Root as black as Ink.

Altho' Women are beautiful, shewing Pity, yet their Hearts are black, swelling with Mischief; not much unlike to old Trees, whose outward Leaves are fair and green, and yet the Body rotten: If thou haunt their Houses thou wilt be enamoured; and if thou dost but hearken to those *Syrrens*, thou wilt be enchanted, for they will allure thee with amorous Glances of Lust, and yet kill thee with bitter Looks of Hate; they have Dimples in their Cheeks to deceive thee, and Wrinkles in their Brows to betray thee: They have Eyes to entice, Smiles to flatter, Embrace-ments to provoke, Beckons to recall, Lips to enchant, Kisses to enflame, Tears to excuse themselves.

If God had not made them only to be a Plague to Man, he would never have called them necessary Evils; and what are they better? For what do they either get or gain, save or keep? Nay, they do rather spend or consume all that which a Man painfully getteth: A Man must be at all the Cost, and yet live by the Loss.

It is very easy for him which never experienced himself in that vain Pleasure, chuse you whether, I mean the accompa-
nying

nying of lewd Women, but such as are exercised and experimented in that Kind of Drudgery; they, I say, have a continual Desire, and Temptation is ready at Hand: There ore take heed at the first, suffer not thyself to be led away into lustful Folly; for it is more easy for a young Man or Maid to forbear carnal Act, than it is for a Widow; and yet more easy for a Widow, than for her that is married, and hath her Husband wanting; then take heed at the first, for there is nothing gotten by Women, but Repentance.

For Women are like a Bay-Tree, which is ever green, but without Fruit; or like the unprofitable Thorn, which beareth as fine a Blossom as the Apple: This is nothing, but to tell thee, that thou must not judge of Gold by the Colour, nor of Womens Qualities by their Faces, nor by their Speeches, for they have delicate Tongues, which will ravish and tickle the itching Ears of giddy-headed young Men, so foolish, that they think themselves happy if they can but kiss the Daisy whereon their Love did tread: who if she frown, then he descends presently into Hell; but if she smile, then he is carry'd with Wings up into Heaven. There is an old Saying,

That

That when a Dog wags his Tail, he loves his Master.

Some that if a Woman smile on them she is presently over head and Ears in Love. One must wear her Glove, another her Colours of delight, and another shall spend and live upon the Spoil which she getteth from all the rest: Then if thou wilt give thy Body to the Surgeon, and thy Soul to the Devil, such Women are fit for thy Diet. Many Creatures of every Kind resemble Women in Condition; for some Horses an unskilful Rider can hardly order; and some again, in despite of the best Rider that is, will have a Jadish Trick: some Hawks, altho' they be ill served, yet will sit quiet; and some, if never so well served, yet will continually fly at Check. Again, some Hounds by no means will forsake their Undertaken Game; and some again, in despite of the Huntsman, will continually run at random; and some Men will steal, if their Hands were bound behind them, and some again, will rather starve than steal: even so some Women will not be won with Seven Years loving, and some again, will offend with an hour's Liberty.

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Therefore if thou study a Thousand Years, thou shalt find Woman nothing else but a Contrary unto Man ; nay, if thou continue with her an Hundred Years, thou shalt find in her new Fancies, and contrary Sorts of Behaviour ; therefore, if all the World were Paper, and all the Sea Ink, and all the Trees and Plants were Pens, and every Man in the World were a Writer, yet were they not able with all their labour and cunning, to fit down all the crafty Deceits of Women.

Now methinks I hear some of you say, That young Wits are soon corrupted, and that Womens bright Beauty breedeth various Thoughts in Men : also Golden Gifts easily overcome wanton Womens Desires, and thereby make them become *Venus's* Darlings, quite changing Customs of Modesty into Passions of Vanity, wherein once delighted, they continue in the same without Repentance or Sorrow. But alas ! You lascivious Dames, these lewd Conditions of yours will speedly bring all your Joys to Sorrow.

C H A P. III.

Sheweth a Remedy against Love ; also many Reasons not to be too hasty in the Choice of a Wife. But if no Remedy be, but thou wilt marry, then how to chuse a Wife ; with a Commendation of the Good, Vertuous, and Honest Woman.

BE not too hasty to marry ; for doubt-
less if thou marry in Haste, thou
thalt repent at Leisure. For there are
many Troubles which come galloping at
the Heels of a Woman, which many
young Men before-hand do not think of.
The World is not all made of Oatmeal ;
nor all is not Gold that glitters, nor a
smiling Countenance is no certain Testi-
monial of a merry Heart ; nor the Way to
Heaven is not strewed with Rushes ; no
more is the Cradle of Ease in a Woman's
Lap. If thou wert a Servant, or in Bon-
dage before, yet when thou marriest, thy
Toil is never the nearer ended, but even
then, and not before, thou changest thy
Golden Life which thou didst lead before
in respect of the Married, for a Drop of
Honey, which quickly turneth to be as
bitter as Wormwood. And therefore far

bet.

better it were to have two Ploughs going, than one Cradle ; and better a Barn filled than a Bed ; therefore cut off the Occasion which may any way bring thee into Fools Paradise. Then first, and above all, shun Idleness ; for Idleness is the Beginner of Love : Therefore apply thyself about some Affairs, or be occupied about some Business ; for so long as thy Mind or thy Body is in Labour, the Love of Women is not remember'd, nor Lust ever thought upon ; but if thou spend thy Time among Women, thou art like unto him which playeth with the Bee, who may sooner feel her Sting, than taste of her Honey : He that toucheth Pitch may be defiled therewith : Roses unadvisedly gathered, prick our Fingers ; Bees ungently handled, sting our Faces ; and yet the one is pleasant, and the other is profitable. And if thou be in the Company of Women, the Devil himself hath not more Allusions to get Men into his Net, than Women have Devices and Inventions to allure Men into their Love : And if thou suffer thyself once to be led into Fools Paradise, (that is to say, the Bed or Closet wherein a Woman is, then, I say) thou art like a Bird snared in a Lime-Bush, which the more she striveth, the faster she is. Is it impos-

sible

sible to fall among Stones, and not to be hurt; or among Nettles, and not be stung: A Man cannot carry Fire in his Bosom, and not burn his cloathing; no more can a Man live in Love, but it is a Life as wearisome as Hell; and he that Marrieth a Wife, matcheth himself unto many Troubles: If thou Marriest a still and quiet Woman, it will seem to thee, that thou ridest but on ambling Horse; but if with one that is froward and unquiet, then thou wart as good ride a trotting Horse to the Devil. Herein I will not be my own Carver, but I prefer you to the Judgment of those which have seen the Troubles, and felt Torments; for none are better able to judge of Womens Qualities, than those which have them; none feels the hardnes of the Flint, but he that strikes it; none knows where the Shoe pincheth, but he that wears it. It is said, that Man should eat a Bushel of Salt with one which he means to make his Friend, before he put any great Confidence or Trust in him: And if thou be so long in chosing a Friend, in my Mind thou hast need to eat two Bushels of Salt with a Woman, before thou make her thy Wife; or otherwise, before thou hast eaten one Bushel with her, thou shalt taste of Ten Quarters of Sorrow;
and

And for every Dram of pleasure, one Ounce of Pain; and for every Pint of Honey, a Gallon of Gall; and for every Inch of Mirth, an Ell of Moan. In the beginning, a Woman's Love seemeth delightful, but endeth with Destruction; therefore, he that trusteth to the Love of a Woman, shall be as sure as he that hangeth by a Leaf of a Tree in the latter end of the Summer; and yet there is a great difference betwext the standing Pool, and the running Stream, altho' they are both Waters.

Therefore, of two Evils chuse the least and avoid the greatest. But my meaning is not here to advise thee to chuse the least Woman; for the little Women are as unhappy as the greatest; for tho' their Statutes be little, yet their Hearts are big; then speak fair to all, but trust none; and say with *Diogenes*, It is too soon for a young Man to Marry, and too late for old Men. One asked a Philosopher, what the Life of a married Man was? He answered *Misery*: And what is his Felicity? *Misery*: For he still lingers in hope of farther Joy: And what is his End? and he still answered, *Misery*.

There

There are fix Kinds of Women that thou should'st take heed thou match not thyself to any one of them, that is to say good nor bad, fair, nor foul, rich nor poor. For if thou marriest one that is good thou mayst quickly spoil her with making too much of her : For when Provender pricks a Woman, then she will grow knavish ; and if bad, then thou must support her in all her bad Actions, and that will be so wearisome to thee, that thou hadst as good draw Water continually to fill a bottomless Tub : If she be fair, then thou must do nothing else but watch her ; and if she be foul and loathsome, who can abide her ? If she be rich, then thou must forbear her because of her Wealth : And if she be poor, then thou must needs maintain her.

For if a Woman be never so rich in Dowry, happy by her good Name, beautiful of Body, sober of Countenance, eloquent in Speech, and adorned with Virtue, yet they have one ill Quality or other, which overthroweth all the other : Like to that Cow which giveth great Store of Milk, and presently kicketh it down with her Foot ; such a Cow is as much to be blamed for the Loss, as commended for the Gift : Or like as when Men talk of such a Man, or
such

Such a Man, he is an excellent good Workman, or he is a good Surgeon, or a good Phyfician, or he is a pretty Fellow of his Hands, but yet they conclude with this Word, but it is Pity, he hath one Fault, which commonly in some Men is Drunkenness : Then, I say, if he were endued with all the former Qualities, yet they cannot gain him so much Credit to counterpoise the Discredit that cometh thereby.

It is said of Men, That they have but one Fault ; but of Women it is said, That they have two Faults, that is to say, They can neither say well, nor do well. There is a Saying that goes thus, That Things far fetch'd, and dear bought, are of us most dearly beloved ; The like may be said of Women, although many of them are not far fetch'd, yet they are dear bought, yea, and so dear, that many a Man curseth his hard Pennyworth, and banns his own Heart. For the Pleasure of the fairest Woman in the World lasteth but a Honey-Moon ; that is, while a Man hath glutted his Affections, and reaped the first Fruit ; his Pleasure being past, Sorrow and Repentance remaineth still with him.

There-

Therefore to make thee the stronger to strive against these tame Serpents, thou shalt have no more strings to thy Bow than one; it is safe riding at two Anchors: Always look before thou leap, lest thy Shins thou chance to break. Now the Fire is kindled, let us burn the other Faggot, and so to our Matter again.

If a Woman be never so comely, think her a Counterfeit; never so straight, think her crooked; if she be well set, call her a boss; slender, hazel twig; if brown, think her as black as a Crow; if well coloured, a painted Wall; if sad, or shamefac'd, then think her a Clown; if merry and pleasant, then she is the liker to be a Wanton. But if thou be such a Fool that thou wilt spend thy Time and Treasure, the one to the love of Women, and the other to delight them, in my Mind thou resemblest the simple *Indians*, who Apparell themselves most richly when they go to be burnt.

But what should I say; some would not give their Bauble for the Tower of *London*. He that hath sailed at Sea, hath seen the Dangers, and he that is Married can tell of his own Woe; but he that was never burnt, will never dread the Fire. Some will go to Dice, altho' they see
others

others lose their Money at play; and some will Marry, altho' they beg together. Is it not strange that Men should be so foolish to dot on Women, who differ so far in Nature from Men? For a Man delights in Arms, and hearing the ratling Drums; but a Woman loves to hear sweet Musick, on the Lute, Cittern, or Bandore: a Man rejoiceth to march among the murdered Carcasses, but a Woman to dance on a silken Carpet; a Man loves to hear the threatning of the Prince's Enemies, but a Woman weeps when she hears the Wars; a Man loves to lie on the cold Grass, but a Woman must be wrapt in Mantles; a Man triumphs at Wars, but a Woman rejoiceth more at Peace.

If a Man talk of any kind of Beast or Fowl, presently the Nature is known: As for Example, the Lions are all strong and hardy, the Hares are all fearful and cowardly, the Doves are all simple, and so of all Beasts and Fowls the like; I mean, few or none swerving from his kind; but Women have more contrary sorts of Behaviour than there be Women; and therefore impossible for a Man to know all, no, nor one part of Womens Qualities, all the days of his Life.

Some

Some with sweet Words undermine their Husbands, as *Dalilah* did *Sampson*; and some with chiding and brawling are made weary of the World, as *Socrates* and others. *Socrates* when his Wife did chide and brawl, would go out of the House till all were quiet again; but because he would not scold with her again, it grieved her the more; for on a Time she watched his going out, and threw a Chamber-Pot out at a Window on his Head. *Ha! ha!* quoth he, *I thought after all this Thunder there would come Rain.*

There is an History maketh mention of one named *Annynius*, who invited a Friend of his to go Home with him to Supper, but when he came Home, he found his Wife chiding and brawling with her Maidens, whereat his Guest was very much discontented. *Annynius* turning to him, said, *Good Lord! how impatient art thou? I have suffered her these twenty Years, and canst not thou abide her two Hours?* By which Means he caused his Wife to leave chiding, and laughed out the Matter.

There is no Woman but either she hath a long Tongue, or a longing Tooth, and they are two ill Neighbours, if they dwell together; for the one will lighten the Purse, if it be still pleased; and the other will

will waken thee from thy Sleep, if it be not charmed. Is it not strange of what Kind of Metal a Woman's Tongue is made, that neither Correction can chasten, nor fair Means quiet? For there is a Kind of Venom in it, that neither fair Means nor foul they are to be ruled. All Beasts by Men, are made tame, but a Woman's Tongue will never be tame; it is but a small Thing and seldom seen, but is often heard, to the *Terror and utter Confusion of many a Man.*

Therefore as a sharp Bit curbs a froward Horse, even so a curst Woman must be roughly used; but if Women could hold their Tongues, then many a Time Men would hold their Hands. As the best Metalled Blade is mixed with Iron, even so the best Woman that is, is not free from Faults; the goodliest Gardens are not free from Weeds; no more is the best nor fairest Women from ill Deeds.

He that useth Truth to tell,

May blamed be, though he say well.

If thou be young, and marry not yet:

If thou be old, thou wilt have more Wit,

For young Mens Wives will not be taught;

And old Mens Wives are good for Naught:

And

*And he that for a Woman strives by Law,
Shall strive like a Coxcomb, and prove but*

a Daw ;

*Then buy thou not that with over much cost,
The Thing which yields but Labour lost.*

Divers Beasts and Fowls by Nature, have more Strength in one part of the Body than the other ; as the Eagle in the Beak, the Unicorn in the Horn, the Bull in the Head, the Bare in the Arms, the Horse in the Breast, the Dog in his Teeth, the Serpent in his Tail, but a Woman's chief Strength is in her Tongue. The Serpent hath not so much Venom in his Tail, as she hath in her Tongue ; and as the Serpent never leaveth hissing and stinging, and seeking to do mischief ; even so some Women are never well, except they be casting out Venom with their Tongues, to the hurt of their Husbands, or of their Neighbours.

Therefore he that will disclose his Secrets to a Woman, is worthy to have his Hair cut with *Sampson* : For if thou unfoldest any thing of a Secret unto a Woman, the more thou chargest her to keep it close, the more she will seem as it were to be with Child, till she have revealed it amongst her Gossips ; yet if one should

make

make a doubt of her Secrefie, ſhe would ſeem angry, and ſay, *I am no ſuch light Houſewife of my Tongue, as they whoſe ſecrets lie at their Tongues Ends, which flies abroad ſo ſoon as they open their Mouths; therefore fear not to diſcloſe your Secrets to me, for I was never touched with any ſtain of my Tongue in my Life.* Nay, ſhe will not ſtick to ſwear, that ſhe will tread it under Foot, or bury it under a Stone; yet for all this, believe her not; for every Woman hath one eſpecial Goſſip at the Feaſt, which ſhe doth love and affect above all the reſt, and unto her ſhe runneth with all the Secrets ſhe knoweth.

There is a Hiſtory maketh mention of one *Lyas*, whom King *Amas* commanded to go into the Market, and to buy the beſt and profitable Meat he could get; and he brought nothing but Tongues: The King asked him why he brought no other Meat; who made this Answer, *I was commanded to buy the beſt of Meat, and from the Tongue come many good and profitable Speeches.* Then the King ſent him again, and bid him buy the worſt and unprofitableſt Meat, and he likewiſe bought nothing but Tongues. The King again asked him the Reaſon: From nothing (ſaid he)

cometh worse Venom than from the Tongue, and such Tongues most Women have.

Roman Histories make mention of one of the chief Governours of *Rome*, that had a Son whose Name was *Papirius*, whose Father took him with him to the Council-House, that thereby he might learn Wisdom; wishing withal to keep their Secrets. His Mother was divers times asking of the Boy what he did at the Council-House; and what the Cause was of their Meeting: On a Time young *Papirius* fearing to displease his Father, and hoping to satisfy his Mother, told her this: *Mother* (said he) *there is hard Hold among them about making of a Law, That every Man shall have two Wives, or every Woman two Husbands; and so far as I can perceive, it is likely to be concluded upon, that every Man shall have two Wives.*

The next Day, when he and his Father were going to the Council-House, she bestirred herself, and got most of the chief Women of the City together, and told them what a Law was like to be made, if it were not prevented; and so to the Council-House they went a great Flock of them: But when they came in, the Governors were all amazed, and asked

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the Cause of their coming. And one of the Women having Leave to speak, said thus: *Whereas you are about to make a Law, that every Man shall have two Wives, consider with yourselves, what Unquietness and Strife thereby will arise; but (said she) it were better that one Woman might have two Husbands, that if one were on Business abroad, the other might be at Home.* Now when the Governors heard this Speech, they marvelled whereupon it should arise: Then young *Papirius* requested that he might speak, who presently resolved them the Cause of the Womens coming: So they greatly commended the Boy, and laughed the Women to scorn.

Here thou mayst perceive by a Taste, what Wine is by the Butt: But if the Dragon's Head be full of Poison, what Venom then (thinkest thou) lurketh in the Tail? All this is but to tell thee of the Doubts and Dangers that come by Marriage; yet I would not have all to fear to lie in the Grass, because a Snake lieth there; nor all Men fear to go to Sea, because some are drowned at Sea: Neither do I warn all Men to fear to go to their Beds: Then marry in God's Name, but again, and again, take Heed of the Choice of thy Wife.

Marry not for Beauty without Virtue, nor choose for Riches without good Conditions. *Solomon* amongst many other Noble Sentences fit for this purpose, saith, *That a fair Woman without discreet Manners, is like a Gold Ring in a Swine's Snout.* And if thou marriest for Wealth, then thy Wife many times will cast in thy Dish, saying, *That of a Beggar she made thee a Man.* Again, if thou marriest for Beauty, and above thy Calling, thou must not only bear with thy Wife's Folly, but with many unhappy Words; for she will say, She was blind in fancying thee, for she might have had Captain such-a-one, or this Gentleman, or that; so that thou shalt never need to crave a foul Word at her Hand in Seven Years, for thou shalt have enough without asking; besides, I fear thou wilt be better headed than wedded, for she will make thee wear an Ox-Feather in thy Cap; yet he which hath a fair Wife will adventure on a Thousand Infamies, only in hope to keep her in the State of an Honest Woman; but if she be ill given, do what thou canst, break thy Heart and bend thy Study never so much, yet all will not serve, thou may'st let her go all Hours in the Night, she will never
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Therefore, yet once more I advise thee in the Choice of thy Wife, to have a special regard to her Qualities and Conditions, before thou shake Hands or jump a Match with her : Also inquire and mark the Life and Conversation of her Parents ; let the old Proverbs put thee in mind here-of, *That an ill Bird layeth an ill Egg ; The Cat will after her Kind ; an ill Tree cannot bring forth good Fruit ; The young Cub groweth crafty like the Dam ; The young Cock croweth as the old : And it is a very rare matter to see Children tread out of the Paths of their Parents.*

He that cometh into a Fair to buy an Horse, will pry into every part, to see whether he be sound of Wind and Limb, without crack or flaw, and whether his breeding were in a hard Soil, or whether he be well paced ; and likewise he will have a care that his Horse shall have all outward Marks which betokeneth a good Horse ; yet with all the Cunning he hath, he may be deceived ; but if he prove a Jade, he may put him away at the next Fair.

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But if in Choice of thy Wife thou be deceived, as many Men are, thou must stand to thy Word, which thou madest before the whole Parish, which was, *To take her for better or for worse* : For there is no refusing : She will stick to thee as close as a Saddle to a Horse's Back, and if she be frowardly given, then she will vex thee Night and Day.

Amongst the quietest Couples that are, yet Household Jars will arise, but yet such Quarrels which happen in the Day, are often qualified with Kisses in the Night ; but if it be not so ended, their Strife will go forward like the Carriage which is drawn between two Horses Tail to Tail ; and if she cannot avenge herself with her Tongue, or with her Hands, nor with conveying the Goods, yet she will pay thee home privately ; for if thou strike with thy Sword, she will strike with the Scabbard. Chuse not the Rapier by its ringing, nor thy Wife by her singing ; for if thou dost, thou mayst be very well deceived in both ; for thy Rapier may prove a Jade, and thy Wife but little better.

Now, if thou ask me, how thou shouldest chuse thy Wife : I answer, *Thou hast the World to make Choice, and yet thou mayst be deceived.* An Antient Father being asked

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asked by a young Man, how he should chuse a Wife ; he answered him thus, *When thou seest a Flock of Maidens together, Hoodwink thyself fast, and run among them, and look which thou catchest, let her be thy Wife.* The young Man told him, *That if he went Blindfolded he might be deceived : And so thou mayst* (quoth the old Man) *if thy Eyes were open : For in the Choice of thy Wife, thou must not trust thine own Eyes, for they will deceive thee, and be the Cause of thy Woe :* For she may seem good whose Waste is like a Wand, or she which hath a Spider-finger Hand : Or she which on her Tip-toes still doth stand, and reads but in a golden Book, nor will be caught but with a golden Hook ; or such a one that can stroak a Beard, or look a Head, and of every Flea make herself afraid ; if one had a Spring, such a Wench would make him a Beggar, if he were half a King ; then this is no Bargain for thee. But hark a little farther ; the best Time for a young Man to marry, is at the Age of Twenty-five, and then to take a Wife of the Age of Seventeen Years, or thereabout, rather a Maid than a Widow ; for the Widow is framed to the Conditions of another Man, and can hardly be altered, so that thy Pains will be double :

For thou must unlearn a Widow, and make her forget and forgo her former corrupt and disordered Behaviour, the which is hardly to be done: But a young Woman of tender Years is flexible and bending, obedient and subject to do any thing, according to the will and pleasure of her Husband.

And if thy state be good, Marry near Home, and at leisure: But if thy State be weak and poor, then to better thyself, after Inquiry made of her Wealth and Condition, go far off, and dispatch it quickly; for doubt that tattling Speeches, which commonly in these Cases run betwixt Party and Party, will break it off even then when it come to the up-shot: But as I have already said, before thou put thy Foot out of the Doors, make diligent Inquiry of her Behaviour; for by the Market-folk, thou shalt hear how the Market goeth: For by Inquiry thou shalt hear whether she be wise, virtuous, and kind, wearing but her own proper Hair, and such Garments, as her Friends estate will afford; or whether she love to keep within the House, and to the Servants have a watchful Eye; or if she have a care when to spend and when to spare, and to be content with what God doth send;

or

or if she can shed no kind of unfeigned Tears, but when just cause of hearty Sorrow, and that in Wealth and Woe, Sickness and in Health, she will be all alike ; such a Wife will make thee a happy Man in thy choice.

Although some happen on a Devilish and Unhappy Woman, yet all Men do not so ; and such as happen ill, it is a Warning to make them wise, if they make a second Choice : Not that all other shall have the like Fortune ; the Sun shining upon the good and bad ; and many a Man happeneth sooner on a Shrew than a Sheep. Some thrive by Marriage, and yet many are undone by Marriage ; for Marriage is either the making or marring of many a Man : And yet I will not say, but amongst Dust there are Pearls found, and in hard Rocks Diamonds of great value ; and so amongst many Women there are some good, as that most gracious and glorious Queen of all Women-kind, the Virgin *Mary*, the Mother of all Bliss : What won her Honour, but an humble Mind, and her Pains and Love unto our Saviour Christ ?

Sarah is commended for her earnest Love that she bare to her Husband, not only for calling him Lord, but for many

For thou must unlearn a Widow, and make her forget and forgo her former corrupt and disordered Behaviour, the which is hardly to be done: But a young Woman of tender Years is flexible and bending, obedient and subject to do any thing, according to the will and pleasure of her Husband.

And if thy state be good, Marry near Home, and at leisure: But if thy State be weak and poor, then to better thyself, after Inquiry made of her Wealth and Condition, go far off, and dispatch it quickly; for doubt that tattling Speeches, which commonly in these Cases run betwixt Party and Party, will break it off even then when it come to the up-shot: But as I have already said, before thou put thy Foot out of the Doors, make diligent Inquiry of her Behaviour; for by the Market-folk, thou shalt hear how the Market goeth: For by Inquiry thou shalt hear whether she be wise, virtuous, and kind, wearing but her own proper Hair, and such Garments, as her Friends estate will afford; or whether she love to keep within the House, and to the Servants have a watchful Eye; or if she have a care when to spend and when to spare, and to be content with what God doth send;
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or if she can shed no kind of unfeigned Tears, but when just cause of hearty Sorrow, and that in Wealth and Woe, Sickness and in Health, she will be all alike; such a Wife will make thee a happy Man in thy choice.

Although some happen on a Devilish and Unhappy Woman, yet all Men do not so; and such as happen ill, it is a Warning to make them wise, if they make a second Choice: Not that all other shall have the like Fortune; the Sun shining upon the good and bad; and many a Man happeneth sooner on a Shrew than a Sheep. Some thrive by Marriage, and yet many are undone by Marriage; for Marriage is either the making or marring of many a Man: And yet I will not say, but amongst Dust there are Pearls found, and in hard Rocks Diamonds of great value; and so amongst many Women there are some good, as that most gracious and glorious Queen of all Women-kind, the Virgin *Mary*, the Mother of all Bliss: What won her Honour, but an humble Mind, and her Pains and Love unto our Saviour Christ?

Sarah is commended for her earnest Love that she bare to her Husband, not only for calling him Lord, but for many

other Qualities. Also *Susanna* for her Chastity, and for creeping on her Knees to please her Husband. But there are meaner Histories which make mention of many others, as that of *Demetrius*, how that she was content to run Hackney by her Husband's Side.

Likewise *Lucretia*, for Love and Loyalty that she bear to her Husband, being unkindly abused by an unchaste Lecher against her Will, she presently flew herself in the Presence of many, rather than she would offer her Body again to her Husband, being once defiled.

It is recorded of an Earl called *Gunzales*, that upon the King's Displeasure was committed to Prison, and his Wife having Liberty to visit him in Prison, on a Time she caused him to put off his Apparel, and put on hers, and so by that Means he escaped the angry Rage of his Prince, and afterwards his Wife was delivered also.

Likewise, it was no small Love that *Artemisia* bear to her Husband; for after his Death she built such a famous Sepulchre, and bestowed the greatest Part of her Wealth thereupon, that at this Day it is called one of the Seven Wonders of the World.

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Also *Pliny* makes mention of a Fisherman which dwelt near unto the Sea-side; and he fell sick of an uncurable Disease, by which Means he endured such Torments and Pain, that would have grieved any Creature to behold him; his careful and loving Wife labour'd and travell'd far and near to procure his Health again; but at last seeing all Means in vain, she brake out with him in these Words, *Death at one Time or other will come, and rather than any longer you should endure this miserable Life, I am content that both of us prevent Death before he come.* So this poor griev'd Man did yield to her Counsel, and they went forth to the Top of an exceeding high Rock, and there this Woman bound herself fast to her Husband, and from thence casting themselves down, both ended their Lives together. Now I do not commend this rash Action, altho' it sheweth great Love in the Woman.

No doubt but King *Darius* had a very kind and loving Wife, as shall appear; for when *Alexander the Great* had deprived him of the greatest Part of his Kingdom, yet he bore it out very patiently, with a valiant and manly Courage, and without any Shew of outward Grief at all; but when News was brought him,

him, that his Wife was dead, he then most grievously break into Tears, and wept bitterly, and withal he said, *That the loss of his whole Kingdom should not have grieved him so much as the Death of his Wife.*

It is also recorded of *Alexander*, that at the Death of his Wife, he made a sorrowful kind of a Speech for her, saying, *Death were kind if he took nothing but that which offendeth; but he hath taken Her away which never offended. Oh Death! thou hast bereaved me of the better part of my Life.*

It is said of *Valerius Maximus*, That he on a time finding two Serpents in his Bed-Chamber, being strangely amazed thereat, he Demanded of the Southsayers what it meant; And they answered him, That of necessity he must kill one of them; and if he killed the Male, then he himself surely shall die first; and if he killed the Female, then his Wife should die before him; and because he loved his Wife better than himself, he most willingly made choice of the Male, and killed him first, and shortly after he died, leaving his Wife a Widow.

Such a kind of Animal to his Wife was *Adam*, for he was forbidden on Pain of Death, not to eat of the Tree of Good and Evil: Yet for all that *Adam* notwithstanding to gratify his Wife's Kindness, and for Love he bear her, refused not to hazard

hazard his Life by Breach of that Commandment.

But because of all Things there is a contrary, which sheweth the Difference between the Good and the Bad, even so both of Men and Women there are contrary sorts of Behaviour ; if in thy choice thou happen on a good Wife, desire not to change ; for there is a Proverb saith, *Seldom cometh a better.* And there is none poorer than those that have had many Wives. Thou mayst bear a good Affection towards thy Wife, and yet not let her know it : Thou mayst love her well, and yet not carry her on thy Back. A Man may love his House well, and yet not ride on the Ridge. Love thy Wife and speak her fair, altho' thou do but flatter her ; for Women love to be accounted Beautiful, and to be Mistress of many Maids, and to live without Controulment, and kind Words, as much pleaseth a Woman as any one Thing whatsoever ; and a Man's chief Desire should be first the Grace of God, a quiet Life, and an honest Wife, a good Report, and a Friend in Store ; and then what need a Man to ask any more.

St. Paul saith, *Those which marry do well ;* but he also saith, *Those which marry not do better ;* but yet also he saith, *That it is bet-*
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ter than to burn in Lust. A merry Companion being asked by his Friend, why he did not marry ; he made this Answer, and said, *That he had been in Bedlam two or three Times, and yet he was never so mad as to marry :* And yet there is no Joy nor Pleasure in the World which may be compared to Marriage, for the Parties are of near equal Years, and of good Qualities ; then good Fortune and bad is welcome to them, both their Cares are equal, and their Joys alike, come what will, all is welcome, and all is common betwixt them ; the Husband doth honour and reverence her ; and if he be rich, he committeth all his Goods to her keeping, and if he be poor, and in Adversity, then he beareth but the one half of the Grief ; and furthermore, she will comfort him with all the comfortable Means she can devise ; and if he will stay solitary in his House, she will keep him Company ; if he will walk in the Fields, why she will go with him ; and if he be absent from Home, she sigheth often and wisheth his Presence ; being come Home he findeth Content, she sitting smiling in every Corner of his House, to give him a kind of a hearty welcome home, and she receiveth him with the best and heartiest Joy that she

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she can. Many are the Joys and sweet Pleasures in Marriage, as in our Children being young, they Play, Prattle, Laugh, and show us many pretty Toys to move us to Mirth and Laughter, and when they are bigger grown, and that Age and Poverty hath afflicted the Parents, then they show the Duty of Children in relieving their Parents with what they can shift for, and when their Parents are dead, they bring them to the Earth from whence they came.

Yet now consider on the other side, when a wrinkled and toothless Woman shall take a Beardless Boy (a short Tale to make of it) there can be no liking or loving between such Contraries, but continual Strife and Debate : So likewise when Matches are made by the Parents, and the Dowry told and paid before the young Couple have any knowledge of it, and so many times are forced against their Minds, fearing the Rigour and Displeasure of their Parents, they often promise with their Mouths, and they refuse with their Hearts.

Also if a Man marry a Wife for fair Looks, without dowry, then their Love will soon wax cold, insomuch as they use them not like Wives, but rather like
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Kitchen-stuff; whereas those that marry rich Wives, they have always something to be in love withal. It is a common Thing now adays, that a fair Woman without Riches, finds more lovers than Husbands.

Chuse not a wife too fair, nor too foul, nor too rich; for if she be fair, every one will be catching at her; and if she be foul, a Man will have no Mind to love her, which no Man likes; and if too Rich, thou thinkest to marry with one which thou meanest to make thy Companion; thou shalt find her a commanding Mistress: So that Riches causes a Woman to be proud, Beauty makes her to be suspected, and hard Favour maketh her to be hated. Therefore chuse a Wife young, well born, well brought up, reasonably rich, and indifferent beautiful, and of a good wit and capacity: Also, in choice of a Wife, a Man should note the Honesty of her Parents for is is a likelihood, that those Children which are vertuously brought up, will follow the Steps of their Parents; but yet many a Tree is spoiled in the hewing. There are some which have only but one Daughter, and they are so blinded with the extream Love they bear her

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her, that they will have her hindered of her Will, whatsoever she desireth, and suffer her to live in all wanton Pleasure and Delicacy ; which afterwards turneth commonly to be the Cause of many Inconveniencies.

Now the Father before he marry his Daughter, is to sift throughly the Qualities, Behaviour, and Life of his Son-in-Law : For he which meeteth with a civil and honest Son-in-Law, getteth a good Son ; and he that meeteth with an ill one, casteth away his Daughter.

The Husband must provide to satisfy the honest Desires of his Wife, so that neither Necessity, nor Superfluity be the Occasion to work her Dishonour: For both Want and Plenty, both Ease and Disease, make some Women oftentimes unchaste. And again, many times the Wife seeing the Husband take care for her, maketh (belike) this Reckoning, that no Body else will care for her, or desire her : But to conclude this same Point, she only is to be accounted honest, who having Liberty to do amiss, yet doth it not.

Again, A Man should thus account of his Wife, as the only Treasure he enjoyed upon the Earth, and he must also account,

count, that there is nothing more due to the Wife, than the faithful honest : and loving Company of her Husband : He ought also in sign of Love, to impart his Secrets and Counsel unto his Wife ; for many have found much Comfort and Profit, by taken their Wife's Counsel ; and if thou impart any ill to thy Wife, she lighteneth thy Grief, either by comforting thee lovingly, or else in bearing a part thereof patiently. Also, if thou espy a Fault in thy Wife, thou must not rebuke her angerly or reproachfully ; but only secretly betwixt you two ; always remembering that thou must neither chide nor play with thy Wife before Company ; for those that play and dally with them before Company, they do thereby set other Mens Teeth on edge, and make their Wives the less shamefac'd.

It behoveth the Married Man always to shew himself in Speech and Countenance, gentle and amiable ; for a Woman of modest Behaviour seeing any gross Incivility in her Husband, she doth not only abhor it, but also thinketh with herself, that other Men are more discreet, and better brought up ; therefore it standeth him upon to be civil and modest in his Doings,

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lest he offend the chaste Thoughts of his Wife, to whose liking he ought to conform himself in all honest and reasonable Things, and to take heed of every Thing which may dislike her.

Why some Women love their Lovers better than their Husbands, the Reason is, the Lover in the presence of his Lady is very curious of his Behaviour, that he useth no unseemly Gestures, whereby there may be no suspicion of Jealousie, or any Exception be taken by any thing he doth ; it behoveth every Woman to have a great regard to her behaviour, and to keep herself out of the fire ; knowing that a Woman of suspected Chastity liveth but in a miserable case ; for there is but small difference by being naught, and being thought naught ; and when she heareth another Woman spoken ill of, let her think in her Mind, what may be spoken of her ; for when a Woman hath gotten an ill Name, whether it be deserved, or without a cause, yet she will have much ado to recover again the Honour and Credit thereof. Let a Woman avoid so much as may be, the Company of a Woman which hath an ill Name ; for many of them endeavour by their evil Fashions and dishonest Speech, to bring others to do,
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and many of them wish in their Hearts that all Women were like unto themselves. It may be said of many Women, That the Feathers are more worth than the Bird; therefore it behoveth every Woman to behave herself so soberly and chastely in Countenance and Speech, that no Man may be so bold as to assail her: For commonly Castles, if they come once to parly, are at Point to yield; therefore if a Woman by chance be set upon, let her make this Answer; *When I was a Maid, I was at the Disposition of my Parents, but now I am married, I am at the Pleasure of my Husband; therefore you were best speak to him, and to know his Mind, what I shall do:* And if her Husband be out of the Way, let her always behave herself as if he were present.

Also, a Woman may consider, if her Husband be cholerick and hasty, she must overcome him with mild Speeches, and if he chide, she must hold her Peace. For the Answer of a wise Woman is Silence, and she must stay to utter her Mind till he be appeased of his Fury, and at Quiet: For if Women many times would hold their Tongues, they might be at Quiet. There was a very angry Couple married together, and a Friend being with them at

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Supper, asked them how they could agree together, being both so froward and testy; the good Man made him this Answer, *When I am Angry, my Wife beareth with me; and when she is angry, I bear with her:* For with what Heart can a Man so much as touch a Hair of his Wife's Head, (I mean righteously); for the Husband ought to rebuke her with kind Words secretly, and seek to reform her by good Counsel: He ought to lay before her the Shame of ill-doing, and the Praise of well-doing: If this will not serve, yet he ought rather patiently to forbear her, than rigorously to beat her, for she is Flesh of his Flesh, and there is no Man so foolish, as to hurt his own Flesh. A Man ought to be a comforter of his Wife, then surely he ought not to be a tormenter of her; for with what Face can a Man embrace that Body which his Hands have battered and bruised? Or, with what Heart can a Woman love that Man which can find in his Heart to beat her? Also, when a Man findeth a painful and careful Woman, which knoweth when to spend and when to spare, then the Husband will not deny such a Wife any necessary Thing belonging to the House, who liveth without doing any thing, without caring for her Husband,
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Children, or Servants, or any other belonging to the House, thereby shewing, altho' her Body be in the House, yet her Mind is abroad, which renounceth to her Shame, and to her Husband's great Hindrance. For when the Mistress is occupied with Vanity, the Servants are careless for her Profit, but look their own. *For while the Mistress playeth, the Maidens stayeth.*

But those Men are to be laughed at, who having a Wife, with a sufficient Wit to do all the Work without doors, which belongs to a Woman to do, yet her Husband will set Hens abroad, season the Pot, and dress the Meat; or any the like Work which belongeth not to the Man: Such Husbands many Times offend their Wives greatly, and they wrong themselves, for if they were employed abroad in Matters belonging to Men, they would be the more desirous, being come Home, to take their ease, and not trouble their Wives and Servants in meddling with their Matters; for the Rule and Government of his House belongs to his Wife.

And he that hath a Wife of his own, and goes to another Woman, is like a rich Thief, which will steal when he hath no need.

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Amongst all the Creatures that God hath created, there is none more subject to Misery than a Woman, especially those that are fruitful to bear Children; for they have scarce a Month's rest in a whole Year, but are continually overcome with Pain, Sorrow, and Fear, as indeed the Danger of Child-bearing must needs be a great Terrour to Women, which are counted but weak Vessels in respect of Men: and yet it is supposed that there is no Disease that a Man endureth, that is one half so greivous or painful as Childbearing to a Woman; let it be Toothach, Gout, or Cholick; nay, if a Man had all these at once, yet they are nothing comparable to a Woman's pain in Travail with Child.

Now if thou like not my Reasons to expel Love, thou may'st try *Ovid's Art*, who prescribes a Salve for such a Sore: For he Counsels those which feel this horrible Heat, *to cool their Flames with Herbs which are cool of Nature, as Rue, Lettice, and other Herbs too long to recite*: Also he saith, *'Thou should'st abstain from excess of Meat and Drink, for that provokes the Mind greatly to Lust*: Also, *to hunt, to hawk, to shoot, to run, to wrestle, or some other Play, for this will keep thy Mind from thinking of Lust*; also *shun slothfullness and idleness, for these are*
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the only Nurses of Love ; eschew manlancholy or sadness, and keep merry Company ; turn thy Eyes from the Place where bewitching Spirits are, lest the remembrance do increase and rub thy galled Mind. Also to eschew the Place where thou didst first feel the Fire that burneth thy Mind with such unquiet Thoughts. Likewise, saith he, beware thou do not twice persue the secret flattering Letters of thy supposed friendly Joy ; for if thou do not refuse the often view thereof, it will much increase thy Grief, and Trouble : Use no talk of her whom thou lovest, nor once name her, for that will increase thy care, by thinking in thy Mind that thou beholdest her Face : But some are perswaded that no Rules of Reason can asswaage this Grief, for Love is lawless, and obeys no Law, nor no Counsel can persuade or take effect, or subdue the Affection of his bewitched Spirit. Furthermore, Ovid perswades by other Reasons to expel the Heat of Love ; for where Love is settled, the Lovers are many times hindred of their purpose ; sometimes for want of Friends, Consent, or distance of Place ; then and in such a case, his Counsel is, To love two or three, for Love being divided, makes the Love of one the less thought upon ; or else, saith he, satisfie thy Lust upon some other Dame, for it will help to ware the former Love out of thy Mind. Thus Ovid taught :

Lewd WOMEN. 81

ought: but yet he mist the Mark, not
for want of Learning but for want of
Grace: For Grace subdues and treads all
VICES under Foot; although moral Means
do prescribe divers other Diets, to waste
the Heat of Love's desires; as long Ab-
sence from the Place where thy Liking
lives; for the Coals of Comfort do kindle
and heat the Heart, that with Absence
would be void of harm, for Absence doth
qualify that Fire, and cool the Minds of
those which many times the Company
of Wantons doth warm: For he which
doth shun the place where *Venus* in her
glory sits, hath no care of himself, but
offers her to surprize his Wits.



THE



THE
Bear - Baiting :
 OR, THE
Vanities of Widows

Chuse you whether.

WOE be unto that unfortunate Man that matcheth himself unto a Widow ! for a Widow will be the Cause of a thousand Woes ; yet there are many that do with themselves worse matched than to a rich Widow ; but thou must not know what Grievs thou nest with thy Gains ; for if she be rich she will look to govern ; and if she be poor then thou art plagued both with Beggar and Bondage : Again, thy Pains will be double in regard of him which married

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with a Maid ; for thou must unlearn a Widow, and make her forget her former corrupt and disordered Behaviour, the which if thou take upon thee to do, thou hadst even as good undettake to wash a Black-a-moor white ; for commonly Widows are so froward, so waspish, and so stubborn, that thou canst not wrest them from their Wiles ? and if thou think to make her good by Stripes, thou must beat her to Death. One having married with a froward Widow, she called him many unhappy Names ; so he took her, and cut her Tongue out of her Head ; but she ever afterwards would make the Sign of the Gallows with her Fingers to him.

It is seldom or never seen, that a Man marrieth with a Widow for her Beauty, nor for her Personage, but only for her Wealth and Riches ; and if she be Rich and Beautiful withal, then thou matchest thyself to a she-Devil ; For she will go like a Peacock, and thou like a Woodcock ; for she will hide her Money to maintain her Pride ; and if thou art at any time desirous to be merry in her Company, she will say, Thou art merry because thou hast gotten a Wife that is able to maintain thee, whereas before thou wast a Beggar, and hadst nothing : And if thou
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shew thyself sad, she will say, Thou art sad because thou canst not bury her, thereby to enjoy that which she hath: If thou make Provision to fare well in thy House, she will bid thee spend that which thou broughtest thyself.

If thou shew thyself sparing, she will say, Thou shalt not pinch her of that which is her own; and if thou do any Thing contrary to her Mind, she will say, Her other Husband was more kind: If thou chance to dine from Home, she will bid thee go sup with thy Harlots abroad: If thou go abroad and spend any thing before thou com'st Home, she will say, *A Beggar I found thee and a Beggar thou meanest to leave me*: If thou stay always at Home, she will say, Thou art happy, thou hast gotten a Wife that is able to maintain thee idle: If thou carve her the best Morcel on the Table, though she take it, yet she will take it scornfully; and say, She had a Husband that would let her cut where she liked herself.

And if thou come in well-disposed, thinking to be merry, and intreating her with fair Words, she will call thee dissembling Hypocrite, saying, *Thou speakest me fair with thy Tongue, but thy Heart is on thy Whores abroad.* Lo, these are the Fran-

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tick Tricks of froward Widows, they are neither well, full nor fasting, they will neither go to Church, nor stay at Home, I mean in regard of their impatient Minds: For a Man shall never be at Quiet in her Sight, nor out of her Sight: For if thou be in her Sight, she will vex thee as before said; and out of her Sight, thy own Conscience will torment and trouble thy Mind, to think on the Purgatory which by Force thou must endure when thou comest Home.

She will make Clubs Trumps when thou hast never a black Card in thy Hand; for with her her cruel Tongue she will ring thee such a Peal, that one would think the Devil were come from Hell: Besides this, thou shalt have a branded Slut, like a Hell-hag, with a pair of Paps like a pair of Dung-pots, shall bring in thy Dinner, for thy Widow will not trust thee with a Wench that is handsome in thy House; now if that upon just Occasion thou throwest the Platters at thy Maid's Head seeing thy Meat brought in by such a Slut, and so sluttishly drest, then will thy Widow take Pepper in the Nose, and stamp, and stare, and look so fower, as if she had come but even then from eating of Crabs, saying, *If thou hadst not Married with me, thou wouldest have been*

glad of the worst Morfel that is here : Then thou again repliest, saying, *If I had not been so mad, the Devil himself would not have had thee*; and then, not without cause, thou blamest her of old Age, and of Jealousie, and of hiding her Money, and for conveying away her Goods, which thou hadst brought, with the Displeasure of thy Friends and Discredit to thyself, in regard of her Years : Then again, she on the other side runneth about to her Neighbours, and there she thundereth out a Thousand Injuries that thou doest her, saying, *My Corn he sendeth to the Market, and my Cattle to the Fair, and look what he openly findeth, he taketh by Force, and what I hide secretly he privately stealeth it away, and playeth away all my Money at Dice ; Lo, thus he consumeth my Substance, and yet hates my Person : No longer than I feed him with Money can I enjoy his Company ; now he hath that he sought for, he giveth me nothing else but froward Answers, and foul Usage : And yet, God knows, of pure Love, I Married him with nothing ! but now his ill-Husbandry is like to bring to Ruin both me and my Children : But now all this while she doth not forget to tell her own good Houfewifery, saying, *I sit working all Day at my Needle, or at my Distaff, and he like an Unthrift, and a Whoremonger,**

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runneth at Random. Thus they are always stretching Debate upon the Rack of Vengeance.

Lo, here is a Life ! But it is as wearisome as Hell : For if they Kifs in the Morning, being Friends, yet e'er Noon they are ready to throw the House out at Window. The Papists affirm, *That Heaven is won by Purgatory* ; but in my Mind, a Man shall never come into a worse Purgatory, than to be matched with a froward Widow. He that matcheth himself to a Widow and Three Children, matcheth himself to four Thieves. One having married with a Widow, it was his luck to bury her, but not before he was sore vexed with her : For afterwards he lying on his Death-bed, his Friends exhorted him to pray unto God that his Soul might rest in Heaven ; and he asked them this Question, *Whether*, said he, *do you think my Wife is gone ?* And they said unto him, *No doubt but that your Wife is gone to Heaven before you* : He reply'd, *I care not whether I go, so I go not where my Wife is, for fear I meet with her, and be vexed with her as I have been heretofore.*

Another having Married with a Widow, being one day at a Sermon, heard the Preacher say, *Whosoever will be saved, let him*

him take up his Cross and follow me: This mad Fellow, after the Sermon was ended, took his Wife upon his Back, and came to the Preacher, and said, *Here is my Cross I am ready to follow thee whether thou wilt.*

Another having married with a Widow, which shewed herself like a Saint abroad, but a Devil at Home; a Friend of her Husband's told him, that he had gotten him a good, still, and quiet Wife; *Tea, marry,* quoth the married Man, *you see my Shoe is fair and new, but yet you know not where it pincheth me.*

Another merry Companion having Married with a Widow, and carried her over Sea, into France, there suddenly arose a great Storm, insomuch that they were all in danger of drowning; the Master of the Ship called unto the Mariners, and bad them take and throw over-board all the heaviest Goods in the Ship; this married Man hearing him say so, took his Widow and threw her over-board; and being asked the Reason why he did so? He said, *That he never felt any Thing in all his Life that was so heavy to him as she had been.*

Another having married with a Widow, within a while after they were Married, she went out into the Garden, and there find-

finding her Husband's Shirt hang close on the Hedge by her Maid's Smock, she went presently and hang'd herself, upon a jealous Conceit that she took; and a merry Fellow asked the cause why she hanged herself? And being told that it was Jealousy, *I would*, said he, *that all Trees did bear such Fruit.*

Thou may'st think that I have spoken enough concerning Widows; but the further I run after them, the further I am from them; for they are the Sum of Seven daily Sins, the Friend of Satan, and the Gates of Hell. Now methinks I hear some say unto me, that I should have told them this Lesson sooner; for too late cometh the Medicine when the Patient is dead; even so too late cometh Counsel, when it is past Remedy; but it is better late than never, for it may be a Warning to make others Wise.

But why do I make so long Harvest of so little Corn? Seeing the Corn is bad, my Harvest shall cease; for so long as Women do ill, they must not think to be well spoken of, or kept like the Rose when it hath lost the Colour, then you should smell sweet in the Bud as the Rose doth; or if you would be tasted for old Wine, you should be sweet at first, like the

the pleasant Grape: Then should you be cherished for your Courtesy, and comforted for your Honesty, so should you be preserv'd like the sweet Rose, and esteemed of as pleasant Wine. But to what purpose do I go about to instruct you, knowing that such as counsel the Devil, can never amend him of his Evil.

And so I pray those who have already made their Choice, and seen the Trouble, and felt the Torments that are with Women, to take it merrily, and to esteem of this Book only as the Toys of an idle Head.

And I would not have Woman murmur against me, because I have not written more bitterly against Men, for it is a very hard Winter when one Wolf eateth another; and it is also an ill Bird that defileth his own Nest; and a most unkind part of one Man to speak ill of another.

T H E



THE
SECOND PART
OF THE
Arraignment of WOMEN.

DIALOGUE I.

*By a Woman that had not been long Married,
because her Husband put on his best Cloaths
on Monday Morning.*

O Brave! What every day Holiday
with you? Pray, Sir, what Day
do you call this, that your Roast-meat
Cloaths must be put on? Is not this *Mon-*
day? I think you had Recreation enough
Yesterday for all the Week, and not to
go a rambling, or a Fox-catching on the
Working-days: But I'faith, I'faith, I see
your Knavery, as cunning and as closely

as

as you carry it, as tho' Butter would not melt in your Mouth. Here you leave me in Bed, poor Soul, never asking me how I do or what I ail. And when you rise out of your Bed, you turn your Backside towards me, as tho' I should kiss that. O unkind and most unnatural Man! That doth hardly know what doth belong unto a Woman, the more is my Grief: Well, I would I had some Body here that I could wish to keep me Company; but indeed I observed you yesterday in the Church-yard; how you wispered with your Jacks and Pot-Companions, and when you shook Hand at parting; ay, there you made the Match, and to Day you are to meet, but I shall find out your haunts, and then I shall ring you such a Peal, that I shall make you fly and scatter like Hail-shot from a Gun: Well, get you gone, and come Home as wise as you went, like a Woodcock, I had like to say; hey ho! This is not the way to thrive!

Her Husband's ANSWER.

Wife, thou say'st true, 'tis not the way to thrive,
To lie in Bed and against thy Husband
 strive,
 Cursing

Curfing and Chiding, and to Domineer
 'Gainst him maintains you, and does love
 you dear :

If in good Houfewifery you wouldperfever,
 You then must rife and do your beft en-
 deavour,

In your Husband's Abfence to have an Eye
 On Servants, that their Buſineſs they do
 ply :

I'd have you know I will not ſtand in Fear
 Of you, or ask the Cloaths that I ſhall wear
 On *Monday, Tueſday*, or on any Day,

Or when I pleaſe to Work, or go to play.
 But yet I tell thee true, tho' thou doſt bawl,
 Know that I am going to the Hall,

Where we this Day Maſter and Wardens
 chuſe,

I being warn'd the ſame muſt not reſuſe.

And where you ſay that I a Foxing go,
 I'd have you know I uſe not to do ſo ;

And if that I do chance to meet a Friend,
 We'll drink a pint of Wine, and there's an
 End.

You'll find me out where-e'er I go, you ſay,
 But it was better you at home did ſtay :

Mens Buſineſſes Abroad do often lie,
 For to get Work or Bargains for to buy :
 And Wives that do lie lulling in their
 Beds

Know not the Care that's in their Hus-
bands Heads.

When I do rise, you say I am unkind,
Because that I do wear my Tail behind;
Sure you would have me backward for to

go,
Like the Turks Bashaws, for they must
do so.

So fare you well, and on me do not frown,
Lest in your Wedding Shoes I take you
down

DIALOGUE II.

*Delivered in a Bar-Pulpit, by a huge fat
Hostess, to her Husband in a Morning next
his Heart.*

YOU make an Host of an Alehouse:
Yes, 'faith, thou art more fit for
an Hostler to rub Horses-heels, than to
take upon thee as thou dost. You, for
sooth, must be taking of Money, as tho'
I were not of Age to take the Reck'ning
my self; but two Hands in a Purse makes
one of them prove a Thief, I'm afraid,
but look to it, look to it you had best, for
you know that the Baker must be paid,
and our trading fails, for you see that
we have not half so many Guests as we
were wont to have before our strong Ale
was put down, the more is the pity, Mr.

Fumblers

Fumbler. Thou art such an innocent Fool, that tho' thou see'st thy Guests drunk, and have lost their Senses, you must tell them their Just Reckoning, without Overplus, nay, I doubt sometimes too short, which make us to thrive as we do; by *Jove*, then you come sneeking in with your shot-pot, or your paper of Tobacco, as tho' it cost no Money, but if they would have it, let them pay for it with a vengeance: Here I must sit up late at Night, early in the Morning, when you are sometimes a Bed, or else abroad at the Tavern, with your drunken Companions: For I could hear you the other day make a match with the Brewer's Clerk to go and drink half a pint of Sack, with a pox to you. and I must sit here in the cold, like *Joan hold me-staff*, and drink small Beer if I will, for a Devil a drop of your Wine will you send me to comfort my poor Heart withal: Here you live very jolly, and I must take all the pains, and go in a thread-bare Coat as I do; but I was well enough served, that might have had such good Matches when I was a Widow, and to take a Serving-Man one that had neither House nor Home, or Trade to live upon: Other Men can go into some Place or Office, but thou look-
est

est after nothing like an Idle Drone as thou art: Well, I say nothing; but were I not a patient Woman as I am, it would break my Heart-strings asunder.

The Man's A N S W E R.

I Pray thee, Woman, patient be,
and do not grow so hot,
This same cold Breakfast you gave me,
my Palate pleaseth not.

Your Tongue methinks is out of tune,
for it to much does jar;
I like a Felon will not be
arraigned at the Bar:

Horse-heels I never used to rub,
your Words too sharp to bite;
Indeed a Butler once I was
unto a worthy Knight.

The Moneys that I sometimes take,
I do not waste nor spend;
And tho' I to the Tavern went,
the Clark he is our Friend.

Sometimes to give a Pipe or Pot,
by it we nothing lose,
Our Guests will sooner come again,
and not the House refuse.

Lewd WOMEN.

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The Brewer and the Baker both
I do take care to pay :
My honest Gueſt I'll not deceive,
whate'er you do or ſay.

When firſt I did a Wooing come,
The ſame you well do know,
A hundred pieces of good Gold,
I in thy Lap did throw :

And ſince by my Induſtry
with yours, it doth increaſe,
You have ſmall Cauſe for to complain,
then prithee hold thy peace.

I wonder what great pains you take,
you have your Boy and Maid,
And whatſoever you command ;
you ſtraightway are obey'd ;

And with your Goſſips when you pleaſe
you to the Tavern go ;
But what you do among them ſpend,
I neither ask nor know.

You have good Cloaths unto your Back,
and Things that are not baſe,
Gowns and fine ſilk Petticoats
with Silk and fine golden Lace.

Your

Your fine Topknots, and Head-dresses,
and yet you call me Goole :

Unknown to me your Coin you save,
and put it out to Use.

A Story now to mind I call,
one that you know full well,
Richard the Broker, which of late
In *Bloomsbury* did dwell :

Did you not lend him Fifty Pounds,
of which I never knew,
In hopes for to have double Gain?
you know I do speak true :

Both you and others of your Mates
that did their Husbands cozen,
He got your Coin, beyond Sea went,
and made Fools by the dozen,

But since there were more Fools than you,
you may the lesser care,
And let no more such crafty Knaves
with thee my Money share.

DIALOGUE

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DIALOGUE III.

By a Sailor's Wife to her Husband in a Morning, who had drank more than his Share over Night.

I Faith, I faith, I thought what would become of yesterday's Work, like a drunken Beast as thou art, when thou went'st abroad with thy Mates; you are Land-sick now, and not Sea-sick, with a Vengeance to you for me, Come hold up your Block-head, that I may tie up all that little Wit that you have, I am sure that your Forehead aches, doth it not; Yes, I do warrant you. Well when you have another Wife, she will do thus to you, do you think she will not? Come, give me some Money, that I may make you a Cawdle, and see if that will make you any better; as bad as you are to me, I would fain recover your Health once more, and set you upon your Legs, that yot may stand again, for I am sure last Night you could not, you had drank so hard; and then when you are in Bed you lay snoring and snorting like a Swine as you are. I, poor Wretch! could take no
Rest

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Rest for you that live long Night? A Woman hath much Comfort of such a Bed-fellow, hath she not think you? I'll warrant you spent a fine deal of Money Yesterday at the Tavern, when you were with your old Companions; but poor I never was thought upon, when you were jovial and merry, like a Company of drunken Sots as you were, and now you are come ashore, you think the World runs on Wheels, and that all the World is Oatmeal; but you'll find it to the contrary I'll warrant you with a Vengeance.

'Tis true, you have been out this Three Years on your Voyage, and got some store of Money, but then thou, silly Beast! Art like a good Cow that gives a Pail-full of Milk, and kickest it down with thy Heel upon the Ground, and spillest it all: But steer on your Course, for you have yet a fair Wind, and a smooth Sea, but if you mend not your Manners and turn over a new Leaf, I do intend to do, I know what I know, that will vex every Vein in thy Heart, and make thee as mad as the Man in the Moon, when he is Three Days old; and there is a Bone for you to pick.

His

His reply to her again.

A M I awake? Or do I dream?
From whence proceeds this fearful
Stream?

I think the Woman's wild;
Is this the Kindness you profess?
Your Tongue your Heart doth plain
express,

I pray thee be more mild.

Ofte have I been at Sea and Shore,
But such a Tempest ne'er before
I heard in all my Life.
Thou art some Spirit or ill Thing,
Or else some Devil that doth sing;
Surely thou'rt not my Wife.

The Hurricanes thou puttest down,
That blows up Trees, and Ships doth
drown,

Then pray the Tempest cease:
And if there be such Storms on Land,
Surely the House it cannot stand,
And therefore hold your Peace.

Why should you fret because that I
Drink with some of my Company,
With whom I was at Sea?

With

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With you at Home there was no Scant,
I'm sure that you did nothing want,
 You might do what you please.

What I did spend it was my own,
And Wealth with you I ne'er had none,
 Your Friends have nought to give.
I felt all Weather cold and warm,
Enduring many a bitter Storm,
 And send you Means to live.

What tho' that I were ill at Ease
With change of Air being long at Sea,
 I did no Hurt at all:
A little Drink distemper'd me,
But I am well again you see,
 Altho' you scold and brawl.

Whate'er you ask almost you have,
I do maintain you fine and brave,
 Fitting for your Degree;
I'm sure you eat and drink the best,
Rise when you please and go to Rest,
 Yet you'll not quiet be.

And tho' you think the World be blind,
To me you proved wond'rous kind,
 When I three Years was gone;
You said you heard that I was dead,
When you set Horns upon my Head,
 You could not lie alone.

You Had two Children in that Space,
And cause I would not thee disgrace,
I married thee again;
Because that none should call thee Whore;
And thou reward'st me well therefore,
Paying me for my Pain:

But I forgive thee all that's past,
So you'll be quiet at the last.
Tho' touch'd unto the quick;
Come, kiss me now, and do not cry,
We will be Friends, altho' that I
Gave thee a Bone to pick.

DIALOGUE. IV.

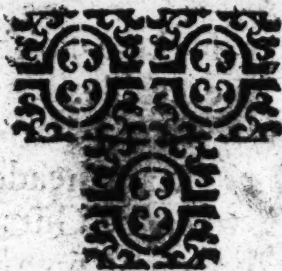
*Betwixt Margery-make-a-noise, and Peter
Peaceable.*

AH ! thou Ram-headed Rascal,
scarce fit to carry Guts to a Bear,
that ever any honest Woman should be
match'd to such a Devil; thou art wor-
thy to be made for ever a Prisoner in
Horn-Castle, thou scabby-Breech'd Knave
thou, thou hadst not a Shirt to thy Back
when I married thee, and now thou
hauntest it in choice of Suits, thou silly
Slave, thou Cuckoldly Fool; Sirrah,
tempt not my Patience, I would wish
you,

you, lest you feel the weight of my Fingers; you shall find Goodman Fumbler, that I was not hatch'd under a Hen, I'll cure your Coxcomb with a vengeance to ye; sawcy, bold, impudent, brazen-fac'd Rogue you.

That Man had some reason on his side, who having his choice either to be hanged or marry a Scold, made this Reply :

The Choice is bad on either part,
The Woman's worse; drive on the Cart.



Witty

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Witty Poems, &c.

*The Fruitless ATTEMPT : Or, The
Washing the Black-a-moor White.*

THere was a Fellow that would un-
 dergo,
 To tame the fiercest and the cruel'st Shrew
 That lived on the Earth, and so 'twas
 try'd;
 For after that, he had one to his Bride.
 With whome he liv'd in discontent and
 strife,
 That made him weary of his Life :
 She brought him to his Night-cap, and
 with grief
 He took his Bed, refusing all Relief.
 It chanced on a time a Bull broke loose.
 Out of a Butcher's Yard, or Slaughter-
 House,

Stark mad, and with his Horns th
Ground up tears

With twenty Mastiff-Dogs about his Ears
The Woman-conquer'd-man, that lay in

Hearing a Noise, steps up like one hal
dead

And opening the Casement in great haste
Looking upon the Bull, did take distaste

To see him haul'd with Ropes, and tore
with Dogs

With hooting Boys, skipping about like
Frogs

Begins to call to them, Ho, hold your Hands
And understand now how the matter stands

Why hawl you so the Bull? Let him
alone

'Tis too much odds, so many unto one :
But if you'll tame him, be rul'd by me,
Give him a Wife, and he'll soon tamed be

The best CHOICE.

THere was an ancient Batchelor o
late

Cou'd not abide to hear a Woman prate
And to prevent the Mischief of the

The Man did live a Batchelor so long,
Tongue

An old decayed Maid to him did come,
 That lack'd a Service, feeble, lame and
 dumb;
 Made Signs to him, that he would her
 prefer,
 As she might serve the Antient Batchelor.
 To whom he said, *Now welcome, honest*
Mab,
For since I cannot brook a prattling Drab,
I'll Marry thee, though thou art dumb and
old,
Because I know thou wilt not prove a Scold :
 What shall I say ? My Mind I'll freely
 break,
 The dumb had better luck than some can
 speak.

The unhappy Husband.

A Scolding Woman vex'd her Hus-
 band so
 That out of Doors he discontent did go,
 And as he sadly went along the Street,
 A discontented Wretch this Man did meet,
 Weeping and wailing, wringing of his
 Hands,
 Of whom the other Man of him demands
 What was the cause that he lamented so ?
 O Friend, quoth he, the cause of this my
 woe
 Is this, my Wife is dead, and I am left
 Comfortless, and of Comfort quite bereft,

As good a Creature as e'er liv'd on earth,
This Morning did she leave her vital
Breath.

Was she so good, quoth he? So is not
mine,
I would my Wife had then excused
thine.

The Monster.

A Fellow that was troubled with a
Wife,
With whom he liv'd a discontented Life;
Set up a Bill, and coloured it with green,
Within this place, quoth he, is to be seen
A monster like a Woman, more uncivil,
In form a Woman, but in speech a
Devil.

Of the Sharpness of a Woman's Tongue.

A Woman did demand of me of late,
Why I condemn'd her for her idle
prate;
Since that her Tongue, altho' a member
bad,
Was all the fensive Weapon that she
had:
I cannot tell how it did her defend,
But I am sure that it did me offend:

For

For a sharp weapon'd Woman I will
 praise her,
 For why, her Tongue is sharper than a
 Razor.

The Married Man's Comfort.

Married! whereto? to distaste;
 Bedded! where? all grief is
 plac'd;
 Cloathed! how? with Woman's shame?
 Branded! how? with loss of Name;
 How wretched is that Man that is dis-
 grac'd
 With loss of Name, shame, grief, and all
 distaste.
 Imprison'd! how? to Woman's will;
 Ingag'd! to what? to what is ill;
 Restrain'd! by whom? by jealous fear;
 Inthrall'd! to whom? suspicious ear;
 How hapless is that Wretch that must
 fulfil
 A false, suspicious, jealous Woman's will?
 Taxed! for what? for modest Mirth;
 Expos'd! how? a Stale on Earth;
 Surpriz'd! with what? with discontent;
 Profess'd! as how? Times penitent;
 How can that forlorn Soul take joy on
 earth
 Where discontent and penance is his
 Mirth?

The Arraignment of

Threatned ! how ? as ne'er was no Man ?
Fool'd ! by whom ? a foolish Woman ;
Slav'd ! to what ? to causeless Spleen ;
Sprite affrighted ! when I dream ;
How should th' Infernal Prince more
Furies summon,
Than lodge in such a *spleenful spiteful Wo-*
man ?

Cheered most! when least at Home;
Planted! where? i'th' *Torrid Zone*;
Chafed! how? with Oil of Tongue;
Harden'd! how? by suffering Wrong;
How wretched is his Fate who is become
Contented *most*, when he is *least* at Home.
Urged most! when? she is near;
Usher'd! how? with fruitless Fear;
Shielded! when? when I do flie;
Cur'd! with what? with hope to die;
How cureless doth that Cure to Sense ap-
pear,
Whose *Hope is Death*, whose *Life is fruit-*
less Fear?

The S H R E W.

A Man there was, who liv'd a merry
Life,
Till in the end he took him to a Wife;
One that no Image was, for she cou'd
speak,
And now and then her Husband's Noddle
break :

Lewd WOMEN. III

So fierce she was and furious, as in sum,
She was a very Devil of her Tongue,
This drove the poor Man unto discontent,
And oft and many times did he repent
That e'er he chang'd his former quiet
State;

But, alas! repentance then did come too
late.

No Cure he finds to cure this Malady,
But makes a Vertue of Necessity.

The common Cure for Care to every
Man,

A Pot of nappy Ale; where he began
To fortifie his Brain 'gainst all should
come,

'Mongst which the Clamour of his Wife's
loud Tongue.

This Habit grafted in him, grew so strong,
That when he was from ale, an Hour
seem'd long.

So well he lik'd the Profession. On a time
Having staid long at Pot (for rule nor line
Limits no Drunkard) even from Morn to
Night,

He hasted Home apace, by the Moon-
light;

But a strange Ghost appear'd, and forced
him to stay,

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With which perplex'd, he thus began to
say ;

Good Spirit if thou be, I need no Charm,
For well I know thou wilt do me no
harm ;

And if the Devil, sure me thou should'st
not hurt,

I wedded thy Sister, and am plagued
for't.

The Spirit well approving what he said,
Dissolv'd to Air, and quickly vanished.

On a Wife.

W wife is a double Woe,
I nought else but Jealousie,
F is fained, flattering, Fraud,
E is nought but Enmity.

If in the Name there be such strife
Then Fates defend me from a Wife.

The Answer.

W wealth is which the Wife doth bring :
I joys without repentance loud can sing :
F friendships sacred leagues doth signifie :
E entertains you with Eternity.

If in the name such happiness there be,
Misses to Fops, an honest Wife for me.

Saturn

Mars

Sol a

Venus

Merco

Luna

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Jove

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On Womer.

Saturn gave silliness, *Jove* severity,
Mars sudden wrath, and unappeased hate.
Sol a gayish look, and wanton Eye.
Venus, desires and lusts insatiate.
Mercury craft and peep dissembling gave
her.
Luna in constant thoughts, still apt to
waver.

The Answer.

Saturn gives fear lest she her Man dis-
please.
Jove wisdom gives to rule her House with
ease.
Mars well-trim'd Anger, do's on the Wife
bestow.
Sol affords Riches to her painful brow.
Venus gives Beauty which is judg'd by
light,
And softer pleasures in the silent night.
Mercury her tongue with balsam-wit do's
fill.
Luna t' obey gives her a moving will.

The Arraignment of

Advice to Batchelors.

YOU that your single Life spin out
 in ease,
 Viewing how others ship-wreck on the
 Seas,
 Whil'st you securely on the shore do sit,
 And have no venture on the Waves that
 split
 The life of Peace, yet from this Haven's
 rest
 Would venture on the billows that molest
 the Life of many quiet:
 Your Resolution I no whit despise
 For an assent of all was ever wise,
 And all, or most have undergone that
 Life;
 For he doth want his Rib that wants his
 Wife:
 Yet unto those this Hazard would assay,
 I'll tell them of the Dangers in the Way;
 I'll tell them there are Shelves and Rocks,
 and Sands,
Scylla and *Charibdis* on both their Hands.
 I'll tell them Women late are turn'd to
 Men,
And it rests doubtful when they turn
 again
Into

Lewd WOMEN. 115

Into their Sex, so that who now would
Marry,
Must from a Pigmy, to a Giant vary.
I'll tell their Virtues but in outward show,
Their beauties painted, and their vice
doth grow
Monstrous mishapen, trust up as their
weeds
To shameless habits, but more shameless
deeds.
Arm'd with their Heels, as with their
Tongue,
As they would post to execute their wrong
In Boats, which gives the wearied Sutor
warrant
He takes not now in Hand a bootless ar-
rant:
But such a one wherein himself may
speed,
In after times to sorrow for the Deed.
For now the curious that doth look on high
Must know his Purse a mint that will not
dry:
But succour'd like the Cistern that is fed
With that continual Spring of *Amwell*
head,
Which tho' it lavish out a thousand ways,
Hath more incomings than it hath decays;
Or

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Or else the Humour of this wasting Age
Will shrink a Giant lesser than a Page.

When he shall hang on every Briar a Rag,
Yet to her idle Humour still be lag,

When he must custom pay where ne'er
before,

For shaving of those Locks that ne'er
were shore,

For lifting her fine Linnen, those dear Fees,
That brings both Purse and body on the
knees ;

When for his *Amazon* he must provide,

A Poniard or Stiletto for her Side,

To kill no doubt, concupiscence and Sin,

Nay rather I do think to keep it in.

For plaistring, painting, polling, new
creating,

And such a deal of rubbish and inflating,

That more belongs to rig them on a Day,

Then her whole stock of Vertue coin'd
will pay :

Yet thus I do not speak him to deter ;

That knows one vertuous, and hath sing-
led her ;

For some no doubt there be, altho' so rare,

They happen to our choice for all our
care :

As to the Hand that casual blindfold takes
Eels from a bag wherein are twenty Snakes

For

For every one he calls, yet all in shew,
 Either are Eels, or counterfeit them so.
 Since then this nuptial Art requires such
 skill

To pluck so rare a good from so much ill,
 I think the Husband that would thrive
 and Marry,
 Must for a better Age and Woman tarry.

An Admonition to Women.

YOU Creatures whose Creation, state,
 and being,
 Was for Man's sake; when that wise God
 foreseeing,
 It was not good for Man to be alone,
 Made him a helper that before had none,
 Out of the first of Women, whose prime
 Bride,
 He made from out the Rib from *Adam's*
 Side:
 Be then to him for whose sake you are
 made
 The Olive and the Vine to yield him
 shade,
 Walking your life to him in such a station,
 That it may answer the end of your crea-
 tion.
 Be

Lewd WOMEN. 119

Remembers nought what's ill, to his Will
stands.

Thus a good Wife, enjoy'd while she is
good,
Quenches domestick uproar's in the
Blood :

Even so bad a Wife on the contrary,
(Like to a Ship manned forth for piracy)
Shakes off obedience, tells her Husband
then

She'll rule, but not be rul'd : thus worthi-
est Men,

Sick of their lost Rib, would, if heard,
complain,

They fought it long, but found it to their
pain,

But of a good Wife this Opinion have,
Her Vertues ever shall out-live her Grave,
And all my Wishes to that well blest
Man,

Whom Destiny ordain'd to such a one ;
May he be happy still, for all confess,
A virtuous Wife brings Happiness.

The Kind Husband, but Implacable Wife.

Husband.

Wife, prithee come give me thy
Hand now,
and sit thee down by me ;

There's

There's ne'er a Man in the Land now
shall be more loving to thee.

Wife. I hate to sit by such a Drone,
thou ly'st like a Dog in thy Bed,
I better ha' lain alone,
for I still have my Maiden-head.

Husband. Wife, what would'st ha' me to
do now.

I think I have played the Man;
But if I were ruled by you now,
you'd ha' me do more than I can.

Wife. I make you do more than I can!
you lie like a Fool for that;
When I thought to have found thee a
Man,
I found thee a fumbling Sot.

Husb. Wife, prithee now leave off thy
Ranting,
and let us both agree,
There's nothing else shall be wanting
if thou'lt be ruled by me.

Wife. I will have a Coach and a Man,
and a Saddle-Horse to ride;
I also will have a Sedan,
and a Footman to run by my Side;

Husb.

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Husb. Thou shalt have all this, my dear
Wife,
and thou shalt bear the sway ;
And I'll provide thee good chee, Wife,
against thou com'st from the Park or
Play.

Wife. I'll have every Month a new Gown,
and a Petticoat dy'd in grain,
Of the modishest Silk in the Town,
and a Page to hold up my Train.

Husb. Thou shalt have this too, my sweet
Wife,
if thoud'st contented be,
Or any Thing else that is meet Wife,
so that we may but agree.

Wife. I will have a Gallant or two,
and they shall be handsome Men ;
And I'll make you know your one,
when they come in and go out again.

Husb. Methink a Couple's too few, Wife,
thou shalt have Three or Four ;
And yet I know thou'st be true Wife,
although th' hadst half a Score.

Wife

Wife. I will have as many as I please,
 in spite of your Teeth, you Fool,
 And when I've the pockey Disease,
 'tis thou shalt empty my Stool.

Husb. Wife, how now you brazen fac'd
Slut,
 'I'll make you change your Note,
 And if ever I find you snarl at
 my Actions, I'll bang your Coat.

Nay, I'll make you to wait your Flaps,
 at Table till I have din'd,
 And I'll leave you nothing but Scraps,
 until I find you more kind.

Wife. Sweet Husband I now cry *peccavi*,
 you know we women are frail;
 And for the ill words that I gave you,
 ask Pardon, and hope to prevail:

For now I will lie at your feet,
 desiring to kiss your Hand;
 Nay, cast off my Gallants to boot,
 and still be at your Command.

The

The Choice.

Now since a woman we to marry are,
 A Soul and Body, and a Soul alone,
 When one is good, then be the other fair;
 Beauty is health and beauty, both in one;
 Be she so fair as change can yield no gain;
 So fair, as she most women else contain.

Give me next good, an understanding
 Wife,
 By Nature wife, not learned by much
 Art;
 Some knowledge on her side, will all my
 Life
 More scope of Conversation impart:
 Beside her inborn Vertue fortifie,
 They are most firmly good, that best
 know why.

A D R E A M.

I Wandred forth a while a gone,
 And went I knew not whither,
 But therewere Beauties many a one,
 Appeared all together.

In

In a pleasant Field of Mirth, I walked all
 about,
 In the garden of Earth, a Spirit found me
 out.

Jealousie her Heart did wound,
 She was the Peoples wonder,
 Like a Tempest was her Sound,
 And her speech like claps of Thunder.
 Homewards then I went with speed,
 Reason good, and why? because
 I perceiv'd that Love decree'd
 Sweet meat should have fowre Sawce:
 Vinegar was mixt with Cream,
 But all this was but a *DREAM*.

An EPI T A P H.

Here lies my wife in earthly Mould,
 Who when she liv'd, did nought
 but scold:
 Peace; wake her not, for now she's still,
 She had, but now I have my will.

Jovial



Jovial SONGS.

The Batchelor's SONG.

LIKE a Dog with a Bottle ty'd fast
to his Tail,
Like Vermin in a Trap, or a Thief in a
Joal,

Or like a Tory in a Bog,
Or an Ape with a Clog;
Such is the Man, who when he go might
free,

Do's his Liberty lose,
For a Matrimony Noose,
And sells himself into Captivity.

The

The Dog he does howl, when his Bottle
do's jog,
The Vermine, the Thief, and the Tory in
vain,
Of the Trap, of the Goal, or the Quag-
mire complain;
But well fare poor Pug, for he plays
with his Clog,
And tho' he would be rid on't, rather
than his Life,
Yet he hugs it, and he tugs it, as a Man
do's his Wife.

The Batchelor's SONG answer'd.

Like a Dog that runs madding at
Sheep, or at Cows
Like a Boar that runs brumbling after
Sows;

like a Vade full of Rancor,
or a Ship without Anchor,
Such is the Libertine, when Sense invites
to spend his Leisures
in recoiling Pleasures,
And prefer Looliness unto Hymenean Rites.

Whereas the honest Tedder holds
The Dog from the Folds;

And

And the soft Tye of fix'd Desire
Keeps Men from the boarish Mire;
The Bits and Reins,
The Horse restrains,
And th' Anchor saves
The Ship from waves.

Vermin indeed, are oft deservedly caught
in their own Traps,
venereal Claps,
Which Health, and wealth, and Consci-
ence dearly bought.
These Felons of themselves are their own
Goal,
And by stol'n Pleasure do their Sin entail.
Such wand'ring Tories in unknown bogs,
And busie Urchins are insnar'd by Clogs,
But well fare that Bird,
That sweetly is heard
To sing in the contented Cage,
secure from fears,
and all the snears
Of a licentious and trappening Age,
passing a calm harmonious Life,
just like an Honest Man and's Wife.

The R E P L Y.

Like a Cat with tail fast held by a peg,
Like a Hog that gruntles when he's
ty'd by the Leg,

Like a gall-Horse in a Pound,
Or a Ship run aground,
Such is the Man, who ty'd in nuptial
noose

With the proud Store bags
Of his patches and his rags,
And rails at looseness, yet fain would get
lose,

Whereas the Cat not knowing who vex
her
Tooth and Nail assaults the Thing that is
next her ;

And the soft tie of fix'd Desire
Binds the Hog to the paradise of his mire,
The Horse frisks about,
That cannot get out,
And the Anchor gives way
To the boist'rous Sea :

Husbands indeed are oft deservedly caught
In their own traps,
By others claps,

Ог

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Or Midwives, Nurſes, Cradles dearly
bought.

Theſe Felons to themſelves are their own
goal,

Some on the Pariſh do their Brats entail
Like Tories, from their Wives and Chil-
dren run.

Deſigning but to do, and be undone ;
Or elſe like Hedghogs under Crabtrees
roul,

To bring Home to their Drabs,
A burthen of Crabs,
And then retire to their hole :
But well fare the Owl,
Of all feather'd Fowl,
That in the contented Ivy buſh ſtays.
She dodders all Day,
While the little birds play ;
And at mid-night ſhe flutters her wings,
Hooting at her mopish diſcontented Life,
Juſt like an honeſt Man and his wife,

On MATRIMONY.

How pleaſant a thing were a wed-
ding, and a bedding,
If a Man could purchaſe a wife,
For a Twelve-month and a Day :

G

But

But to live with her all a Man's Life,
For ever and for ay.

Till she grow quite as gray as a Cat,
Good faith, Mr. *Parson*, excuse me for that.

The ANSWER.

How honest a thing is a wedding,
And a bedding Wife
If a Man but make Choice of a virtuous
To live with for ay,
Not a Month and a Day,
But love and to cherish all Days of his life,
Till both are grown Grave, Rich fruitful
and Fat;
In truth, Sir, there needs no Excuse for
that :

*And he against all Syrens safely stands,
The wise Ulysses, ty'd in Nuptial Bands.*

The BULL's FEATHER.

IT chanced not long ago I was walking,
An Eccho did bring me where two
were a talking,
'Twas a Man said to his wife, Die had I
rather,
Then to be Cornuted and wear a Bull's
Feather.
Then

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Then presently she reply'd, Sweet-heart,
 thou art jealous?
Thou should'st not play *Vulcan* before I
 play *Venus*;
Thy Fancies are foolish, such Follies toge-
 ther
There's many an honest Man hath worn
 the Bull's Feathr.
Those women who are fairest are likest to
 give it,
And Husbands that have them are apt st
 to believe it;
Some Men, though their wives should seem
 for to tender,
Will play the kind Neighbour, and give
 the Bull's Feather.
Why should we repine, that our wives are
 so kind,
Since we that are Husbands are of the
 same Mind?
Shall we give them Feathers, and think
 to go free?
Believe it, believe it, that hardly will be,
Then let me advise all those that do pine,
For fear that false Jealousie shorten their
 Time;
That Disease will torment them worse
 than any Fever;
Then let all be contented and wear the
 Bull's Feather.

Good

Good Council to Batchelors.

COME Batchelors all, to you I do call,
 Some Counsel to take now of me,
 When a wooing you go, take heed of a shrew,
 for now by experience I see,
 No chiefer delight, appears in Men's sight,
 than a woman that's patient in Mind:
 Therefore have a care, of a shrew to beware,
 for she may prove to thee unkind.
 For since I was married; Things have been
 strangely carried,
 but now I do hope they'll amend.
 For my wife and I, at odds oft did lie,
 now I do hope in the End,
 We shall be content, in Love and Merriment,
 always to live a quiet Life:
 Ye young men beware, and have a special
 care,
 of a Shrew, when you look for a wife.
 Concluding I End, but do not intend
 if ever a widower I be,
 Henceforth to beware, ay, and have a care,
 for difference in women I see:
 Some are loving and kind, and some are
 mad in their Mind,
 and this by experience I know,

10 DE 62

fake,

Then my council take and do not it for-
 in wooing take heed of a SHREW!

F I N I S.

